

**ROLE OF "BEYUL" SYSTEM IN BIODIVERSITY
CONSERVATION: A CASE STUDY OF KYIMALUNG IN
GORKHA, NEPAL**

**A Thesis Submitted to the
Faculty of Humanities and Social Sciences
Department of Sociology/Anthropology
In Partial Fulfillment of the Requirements
For the Master of Arts in Sociology**

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LETTER OF RECOMMENDATION

This is to certify that **Mr. Narendra Lama** has completed the Thesis entitled "**Role of Beyul in Biodiversity Conservation: A case study of Kyimalung in, Gorkha, Nepal**" under my supervision and guidance. I, therefore, recommend this dissertation for the final approval and acceptance by the dissertation committee.

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APPROVAL LETTER

This Thesis entitled "**Role of Beyul in Biodiversity Conservation: A case study of Kyimalung in Gorkha, Nepal**" submitted to the Department of Sociology/ Anthropology, Prithvi Narayan campus by **Mr. Narendra Lama** has been approved by the undersigned members of the Dissertation Evaluation Committee.

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Prepared the dissertation entitled "Role of Beyul in biodiversity conservation: A case study of Kyimalung, Gorkha, Nepal" is a part of Tribhuvan University for the partial fulfillment of the requirement for the Master's Degree in Sociology.

Beyul are hidden valleys, encompassing hundreds of square kilometers, which Padmasambhava blessed as refuges in the Nyingmapa Tibetan Buddhist beliefs.

The central focus of the research is to study role of Beyul in Biodiversity conservation with the special case of Beyul Kyimalung region.

I would like to express my warm and sincere gratitude to my research supervisor Prof. Dr. Biswo Kalyan Parajuli for his tireless guidance, valuable comments, gracious suggestions and encouragement with impressive ideas in preparing this work into final book. My sincere gratitude goes to Mrs. Shanti Bhusal, head of the department of Sociology/Anthropology of Prithivi Narayan Campus for consenting me to write the dissertation in this topic. At the same time I would like to express my sincere gratitude to Prof. Dr. Biswo Shrestha sir for his valuable inputs and suggestion.

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Narendra Lama

Abstract

Sacred Beyul's are hidden valleys set apart by the Guru Rinpoche in the 8th century. There are 104 Beyul in world among them 4 of which are in Nepal. Kyimalung is one of the Beyul lies in Gorkha district of Nepal. Beyul are declared as sacred and secret land with restriction on hunting and preserving the pristine nature. Respecting all wild life as protective deities locally called as Zibta in Beyul region. So people of Beyul area have a strong sense of respect to all wild life without disturbing their habitat and movement. Spiritual life and practice of Beyul based local governing systems is main feature of Beyul Kyimalung region in northern Gorkha of Nepal.

The government and relevant agencies should give more focus for the implementation of indigenous system "Beyul" which have profound impact upon the religious communities of Manaslu region. It should be incorporated as legalized system for preservation and effective use in natural resource management. Beyul provides really sense of great love, affections towards nature and keeps harmony among people, nature and culture. The government, nongovernmental organization and the local communities should make a integrated effort to preserve Beyul traditions for prosperity of the local community and sustainable resource conservation in MCA region.

Awareness on Beyul is extremely needed to younger generation for its preservation and implementation of Beyul traditions. The conservation of resources through Beyul can induces strong influence upon the local communities rather than science based conservation scheme. The strength of Beyul should be tapped and harness for the prosperity of local community, tourism promotions and resource management.

ABBREVIATIONS

ACA	Annapurna Conservation Area
ACAP	Annapurna Conservation Area Project
MCA	Manaslu Conservation Area
MCAP	Manaslu conservation Area Project
NTNC	National Trust for Nature Conservation
CAMC	Conservation Area Management Committee
CBOs	Community Based Organizations
CAMC	Community Managed Conservation Area
COC	Code of Conduct
DDC	District Development Committee
DFO	District Forest Office
DNPWC	Department of National Parks and Wildlife Conservation
DOF	Department of Forest
EIA	Environmental Impact Assessment
GMC	Gompa Management sub-Committee
GoN	Government of Nepal
GPS	Geographic Positioning System
HH	Households
HQ	Headquarters
HRM	Human Resource Management
ICDP	Integrated Conservation and Development Program
INGOs	International Non Government Organizations
VDC	Village Development Committee

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CHAPTER-1

INTRODUCTION

1.1 ISSUES OF BIODIVERSITY CONSERVATION

1.1.1 GLOBAL PERSPECTIVE

The variety of life on Earth, its biological diversity is commonly referred to as biodiversity. The number of species of plants, animals, and microorganisms, the enormous diversity of genes in these species, the different ecosystems on the planet, such as deserts, rainforests and coral reefs are all part of a biologically diverse Earth. Appropriate conservation and sustainable development strategies attempt to recognize this as being integral to any approach. Almost all cultures have in some way or form recognized the importance that nature, and its biological diversity has had upon them and the need to maintain it. Yet, power, greed and politics have affected the precarious balance.

Biodiversity boosts ecosystem productivity where each species, no matter how small, all have an important role to play. For example, a larger number of plant species means a greater variety of crops; greater species diversity ensures natural sustainability for all life forms; and healthy ecosystems can better withstand and recover from a variety of disasters. It has long been feared that human activity is causing massive extinctions. Despite increased efforts at conservation, it has not been enough and biodiversity losses continue. The costs associated with deteriorating or vanishing ecosystems will be high. However, sustainable development and consumption would help avert ecological problems. Rapid global warming can affect ecosystems chances to adapt naturally.

(<http://www.globalissues.org/issue/169/biodiversity>)

1.1.2 NATIONAL PERSPECTIVE

Nepal's biodiversity is a reflection of its unique geographic position and altitudinal and climatic variations. Nepal's location in the central portion of the Himalayas places it in the transitional zone between the eastern and western Himalayas. It incorporates the Palaearctic and the Indo-Malayan bio geographical regions and the

major floristic provinces of Asia (the Sino-Japanese, Indian, western and central Asiatic, Southeast Asiatic, and African Indian desert) creating a unique and rich terrestrial biodiversity.

Nepal signed the Convention on Biological Diversity during the Earth Summit in 1992. It has sought to conserve forest ecosystems, wildlife habitats and other genetic resources through a national protected area system, supported by legislation, which covers almost 18 per cent of the country. Nepal was one of the first countries in Asia to prepare a National Conservation Strategy (1988). Several regional and a national level workshops were held, and technical workshops were organized on key themes such as protected areas, plant resources, wetlands, community forestry, and agriculture and livestock to identify issues of national and local concern and set priorities for proposed projects and programs.

The critical issues associated with biodiversity conservation and management in Nepal: are alterations in the composition of ecosystems and in their structure and functions, continued clearing of forest lands for agricultural purposes, illegal trade, hunting and poaching of species and over-exploitation of bio-resources.

1.2 BEYUL KYIMALUNG

The Beyul Kyimalung covers the area of Manaslu Conservation area that includes 7 VDC of Gorkha district in Nepal. Spirituality, a sense of high respect to the flora and fauna are main features of Beyul system. Among the different Beyul region in world Kyimalung is a Beyul that covers the part of Nepal with adjoining Tibet Autonomous Region of China. The remote Kyimalung region is rich in biodiversity as one can still see one of highest density of Himalayan Thahr and nice habitat for Snow leopard. The area is store house for high value medicinal plants and vegetation.

The artifact, religions and historical sites of Nubri, Kutang and Chum valleys particularly ancient Monasteries, Manis and Chhorten are some of the indicators show that Kyimalung region is not only rich in biodiversity but also rich in cultural heritage based on Buddhism. Kyimalung circuit which is a sacred and secret Buddhist pilgrimage that circuits around the Manaslu area and part of the Tibet.

Guru Padmasambhava, a revered saint, discovered the sacred circuit and wrote detailed description of the pilgrimage area. Beyul are hidden valleys, encompassing hundreds of square kilometers, which Padmasambhava blessed as refuges in the Nyingmapa Tibetan Buddhist beliefs. Their locations were kept on scrolls hidden under rocks and inside caves, monasteries and stupas.

Padmasambhava assigned deities to protect Beyul. Protective forces marked as snowstorms, mists and snow leopards.

The Kyimalung area lies in most remote part of Nepal and hard to access by the outsiders so the area become pristine, serene and a remained secret for outsiders.

The development and modernization drives, incompatible national policy and programs may bring some changes that could have negative impacts upon the Beyul Kyimalung region.

The central focus of the research is to study role of Beyul in Biodiversity conservation with the special case of Beyul Kyimalung region. Preservation of the Beyul system, its impact on communities and their perceptions are some of prominent research problems needs to address by studying intensively by using appropriate research methodology.

1.3 RESEARCH PROBLEM

A research question guides and centers the intended research. It should be clear and focused, as well as synthesize multiple sources to present the unique argument. Defining Beyul and Kyimalung is the first assignment to get more information of this religion based system. Beyul traditions and practices are one of the most important intangible and living heritage. It is extremely delicate that once it is lost then it will be really hard to revive. Beyul should be studied with the perspective of Biodiversity conservation and how it play role in resource conservation. The major research questions are:

1. What are the main features of Beyul and Kyimalung?
2. How Beyul supports for conservation of natural resources?
3. What is the importance of wild life in Beyul region?
4. What are the main problems for sustaining Beyul?

1.4 OBJECTIVES

The declaration of Beyul by the Buddhist scholar has a purposeful meaning which highlighted the preservation of Buddhism during the adverse situations and crisis periods when the religion itself faces tough conditions. The main objectives are:

- a. To assess the potentiality of Beyul for biodiversity conservation.
- b. To identify the steps for preservation of Beyul system.

1.5 SIGNIFICANCE OF THE STUDY

Beyul Kyimalung lies in one of the most remote region of Nepal. The area is comparatively less visited by outsiders and researchers. Consequently very less documentation has been seen in the area of Beyul Kyimalung. The study and documentation of Beyul will be effective for biodiversity conservation and awareness generation among the local communities. It is effective tools for further study and policy formations for planning, implementation of conservation and development programs in that particular region. More importantly the study will be major guiding principle for formulation of master plan, regulations and program implantation in Beyul region by the government or relevant organization. The study will highlight traditional ecological knowledge based on Buddhism and supports to incorporate it into the mainstream of development and conservation through the active participation and mobilization of the local communities. The knowledge and information on Beyul is generally limited to the monastic group so the laymen have little knowledge on Beyul. Once it is documented it will really contribute to disseminate knowledge and importance to the laymen including younger generation living inside and outside of the Beyul region.

1.6 KEY WORDS

Beyul, Kyimalung, Manaslu, MCA, Biodiversity, Culture, Deities, Sacred, Secret, Conservation, Preservation, Buddhism, Religion, Tradition, Perception, Compassion, Doctrine, Philosophy, Indigenous knowledge, Traditional ecological knowledge, Venerable, Monastic Chief, Heritage, monastery, Stupa, Remote, Himalaya, Ter.

1.7 LIMITATION OF THE STUDY

Basically, this is an academic study. It had been undertaken within the boundaries of limited time, budget and other resources. The studies try to incorporate all the information and related indigenous institution as far as possible. The remoteness, harsh climatic conditions are another constraint for covering the whole research area as the time constraint is another limiting factor for study. The Kyimalung covers both the part of Tibet autonomous region of China and Nepal. So the direct observation in the area of Tibet, China region is supposed to be beyond our capacity in terms of financial resources and time. The study on the parts of Tibet mostly based on either secondary data or the information being collected from the monastic scholars of Nepal. The study is done only some limited area of Beyul Kyimalung so the findings from this study may or may not applicable for the all Beyul region of the world. However the major feature could be common to all Beyul regions in the mountain region. All the information in this study has been based on the qualitative research method done by the researcher.

1.8 ORGANIZATION OF THE STUDY

The present study consists of 8 Chapter. The first chapter is an introduction including background of the study, research question, and objective, significance of the study, limitation and organization of the study.

The second chapter is review of the literature. This chapter is divided into two sections. The first section presents theoretical review and second section is the review of the previous studies.

Chapter three discusses about the research methods applied in the study. It includes research design, selection of the study area, rationale behind selection of the area, sampling procedure, convenience sampling method, nature and source of data, tools and technique use and finally data analysis and presentation.

The fourth chapter gives profile of the study area that includes area of the Beyul Kyimalung, some major sites of the Kyimalung, broad categorization of the Manaslu region, environment and biodiversity, culture and cultural heritage, access to Kyimalung region.

The 5th chapter describes the interaction with different monastic chief on Beyul. While the 6th chapter gives the information on role of Beyul in Biodiversity conservation that includes religious value of wild life in Beyul, attitude towards plants and animal life, Snow leopard and its spiritual value, Some visible practice of Beyul in Kyimalung region with the case studies of two valleys.

The 7th chapter deals with local perception on Beyul that can be categorized into two sections. One is local perception through questionnaires another one is focus group discussion.

The 8th Chapter includes summary, conclusion and recommendation. At the end the annexes includes questionnaires and some picture of Beyul Kyimalung.

CHAPTER-2

LITERATURE REVIEW

Intensive review of relevant literature is vital for gathering require information to get in depth knowledge into the subject matter. Literature review has been done by intensive search of related articles, seminars, workshop and also other findings. The study area and subject matter is based on Buddhism religion and is new for many scholar and others. Several indigenous knowledge based practices and traditions were reviewed that are more relevant with the Beyul practices.

2.1 CONCEPT OVERVIEW

The name Buddhism comes from the word 'Budhi' which means 'to wake up' and thus Buddhism is the philosophy of awakening. This philosophy has its origins in the experience of the man Siddhartha Gautama, known as the Buddha, who was himself awakened at the age of 35. Buddhism is now 2,500 years old and has about 300 million followers worldwide. All of the many teachings of the Buddha centre on the Four Noble Truths, just as the rim and spokes of a wheel centers on the hub. They are called 'Four' because there are four of them. They are called 'Noble' because they ennoble one who understands them and they are called 'Truths' because, corresponding with reality, they are true. The concept of Beyul is part of Buddhism termed and declared by the one of the most prominent promoters of Buddhism Guru Padmasambhava. (<http://www.buddhanet.net/qanda.htm>)

2.1.1 WHAT IS BEYUL

Beyul's are hidden valleys, encompassing hundreds of square kilometers, which Padmasambhava blessed as refuges in the Nyingmapa Tibetan Buddhist beliefs. Their locations were kept on scrolls lamyig or neyig (holly script) hidden under rocks and inside caves, monasteries and stupas. Padmasambhava assigned deities to protect Beyul. Protective forces manifest as a biotic factors (Snowstorms, mists) and biotic (Snow leopards).

Buddhist texts indicate the Beyul are discovered when the planet is approaching destruction and the world becomes too corrupt for spiritual practice. Life in Beyul is sacred and protected. (<http://www.blurbwire.com/topics/beyul>)

2.1.2 HISTORICAL BACKGROUND

Guru Padmasambhava forecasted Beyul while in the presence of Tibetan King Trisong Detsen and others at Samye Monastery :- “in the future when there will be warfare, strife, and difficult circumstances in the world, good people and dharma practitioners should travel to ‘Beyuls’ or hidden valleys situated south of the Tibetan Himalayan range for refuge.”

Centuries ago, texts were discovered in Tibet describing Beyul, hidden-lands where the essence of the Buddhist Tantras is said to be preserved for future generations. These revered scriptures are attributed to Padmasambhava, the eighth-century Buddhist adept celebrated as Guru Rimpoche, who helped to establish Buddhism in Tibet.

Sacred Beyuls are hidden valleys set apart by the Guru Rimpoche (Padmasambhava) in the 8th century. Inside Beyul, people should abandon their negative actions. The lands embody protector deities and lords of the land, which are associated with the geographic features such as mountain, trees, rocks and water sources. In custom, ritual offerings are made to these spirits to appease their wrathful nature and with the symbolic unity that people share with them.

2.1.3 BEYUL IN WORLD AND NEPAL

Out of the 104 Beyul, only 7 are well documented, 4 of which are in Nepal. The 4 Nepal Beyuls are ‘Kyimalung’ (Valley of Peace) in the Gorkha district, ‘Namgo Dagam’ (Valley of Heavenly Gate Half Moon) in Rasuwa district, ‘Yolmo’ (Valley of Snow Enclosure) in Sindupalchowk district and ‘Khenpalung’ (Valley of Artemisia) in Sankhuwasabha district.

In Nepal and Tibet, around Mount Everest, are the Khenpalung, Solukhumbu, Rolwaling, Rongshar, Kyirong and Nubri sacred valleys. There are some Beyul such as Khenpalung, Solukhumbu, Rolwaling, Rongshar, Kyirong and Kyimalung being expanded part of the Tibet and mountain region of Nepal also preferably said to be trance boundary Beyul. The Sherpa people discovered Solukhumbu when they left Tibet to escape religious persecution in the 15th and 16th centuries. They entered the valley to seek refuge and made a new homeland there. Buddhist monasteries and sacred mountains have brought many spiritual travelers to Solukhumbu. Traditional

Beyul are found in the Himalayan regions of Nepal, Tibet, Sikkim, Bhutan, India, China and Pakistan.

Demajyong (Sikkim) in southern region, Beyul Pemakoy (Kyerong) in western region, and Kyimalung (Manaslu) in northern region are the some example of Beyuls.

Beyul Khenpalung is located in the Sankhuwasabha district, about six miles upstream from the confluence of the Arun and Chhoyang Rivers. The most sacred place of the Beyul is a cave. Surrounded by lush vegetation, this valley and the surrounding villages are truly beautiful and lost in time.

Beyul Namgo Dagam (Valley of Heavenly Gate Half Moon) is located in northern Nepal, north of Kathmandu, and in between the mountains that form the Langtang Valley. Guru Padmasambhava states that this Beyul is “superior to (Any other) secret and hidden Land.” The location of the hidden land Namgo Dagam was first noted in 1990 when two texts were microfilmed from Monasteries in Helambu by the Tibetan section of the Nepal-German Manuscript Preservation Project.

Beyul Yolmo is located in the Helambu area. Both Guru Padmasambhava and Tibet’s greatest yogi Milarepa are known to have spent time in meditation here and blessed this valley. Guru Padmasambhava is said to have hidden many “termas” or teachings meant for the future here.

Guru Padmasambhava empowered 104 of these havens in Nepal, Tibet, Sikkim and Bhutan, places where there would be everlasting peace and prosperity, and where spiritual progress would be facilitated.

Beyuls can be settled only by non-violent and peace loving people. Beyuls need special stewardship or services. One can easily think about it that how important is this philosophy in terms of nature. In violation of Beyul’s rule, one can get so many sufferings.

2.1.4 BEYUL KYIMALUNG

The Manaslu region is regarded as a ‘Beyul’. In Tibetan Buddhism, a Beyul is a sacred valley. It is believed that Padmasambhava, who introduced Buddhism to Tibet and founded the Nyingmapa tradition in the eighth century, identified 108 such valleys throughout the Himalayas.

He created them as havens for Buddhism, where the faith could seek refuge from attacks, which have been prophesized by evil forces. Then Padmasambhava, known reverently as Guru Rimpoche, concealed these valleys using his powers. It is believed clues have been hidden in sacred texts about the location of these hidden valleys.

Many Beyuls are considered to be already discovered and inhabited by people.

Beyuls are places that are free of vices such as violence and avarice, and are so pure and sacred that the results of meditation and prayers are multiplied a hundred fold there.

In a Beyul, some natural sites and objects such as lakes, forests and rocks are revered either because they are places that were once visited or occupied by saints or deities or because some supernatural beings are believed to dwell there.

There is a cave north-east of Samagaon, where Milarepa is believed to have meditated centuries ago. The cave is under an enormous rock and a wooden house has been built against the rock.

Inside the house, which resembles a monastery's prayer room, are all the paraphernalia of a religious ceremony: there are brass lamps on the altar; in one corner a pot containing butter has been kept; and a drum hangs from the ceiling. The butter has been collectively bought and stored by the villagers so that anyone visiting the cave may light lamps. (<http://www.thegreathimalayatrail.org>)

The valleys are home to Mt. Manaslu (8,156 m) and other spectacular peaks such as Baudha Himal, Himal Chuli, Ganesh Himal and Sringi Himal. Endangered wildlife species like snow leopard, blue sheep, tahr, red panda, musk deer and grey wolf can also be found here. Religious artifacts such as chortens, monasteries and Mani walls with festivals like Sakadawa and Fakngying form its culture.

2.1.5 THE MEANING OF BEYUL KYIMALUNG

Kyim, stands for "happiness" and Lung, stands for "stream" in the Tibetan dialect. Thus Beyul Kyimalung means "stream of happiness". The entire region of Manaslu Conservation Area covering 7 VDC of northern Gorkha, Nepal falls under the jurisdiction of Beyul Kyimalung including some parts of Tibet autonomous region of

people republic China. The meaning of Beyul Kyimalung clearly shows that the area is source of happiness for those people who dwell inside this area.

2.1.6 BEYUL AND BIODIVERSITY CONSERVATION

Beyuls are sacred refuges for people. However, inherent natural and cultural qualities of Beyuls provide themselves to the conservation of biodiversity. Some of these qualities are outlined below:

- Beyuls are generally large natural areas (hundreds of square kilometers in size) encompassing entire mountain watersheds and surrounded by mountain ranges. They contain rivers, forests, lakes, alpine meadows, and snow and ice fields, and include human habitations. Such a large area contains diverse habitats, making it suitable for the sustainable conservation of biodiversity. Larger areas are also better able to absorb the impacts of natural and human disturbances. Their widespread distribution offers the possibility of conserving biodiversity across a broad region.
- Beyuls are generally located in mountainous areas with steep elevation gradients and diverse topography. For example, the elevation of Khenpalung ranges from less than one hundred meters above sea level to over eight thousand meters. Within this elevation range, many bands of bio-climatic zones (sub-tropical, temperate, alpine, nival, and arid desert conditions) can be found. The physical and climatic variation supports different species of plant and animal life adapted to differing conditions.
- Beyuls are located in isolated and inaccessible mountain valleys and are generally sparsely populated. The low population has resulted in relatively undisturbed forests and wild land, harboring species of plants and animals that may not exist in areas of heavy human disturbance.
- Buddhists generally refrain from killing. This attitude is particularly common among people who live within sacred Beyuls. There is evidence to suggest that Beyul residents once formulated and enforced their own regulatory measures to protect forests and wildlife. When outsiders violated these regulations, the local people objected strongly. For example, the early British explorers

visiting the Kharta and Rongshar areas in 1921 reported strong opposition from the local people to their hunting for food. People of sanctified valleys also consider certain natural features, such as mountains, springs, rocks, and forests as dwellings of supernatural beings. The concept of co-habitation makes people more mindful of their activities. Activities such as hunting, polluting, quarrelling, and disturbances of land and water are considered inappropriate and avoided. In some cases, even the cutting down of live trees is discouraged. Although survival necessitates a certain level of natural-resource harvesting, wanton destruction of natural resources within the Beyul is generally avoided.

- Beyuls are places of retreat for hermits and clerics who practice and teach compassion. For example, Milarepa, a popular eleventh-century poet from Kyirong, demonstrated deep compassion for wildlife and love for wilderness. Milarepa wrote many songs and poems encouraging a spirit of harmony between man and nature in the Himalayas. He had many disciples and followers, who later compiled his poems into a book; *The Hundred Thousand Songs of Milarepa* (Mi-La-Ras-Pa and Chang 1999). Later spiritual leaders have also played instrumental roles promoting forest and wildlife protection within Beyuls.
- Beyul residents accept modern conservation approaches such as the creation of protected areas much more readily, because the concept of biodiversity conservation is in line with their own cultural beliefs. Today, most Beyuls in the Himalaya are integrated into modern protected areas such as national parks and reserves. Beyul residents have co-operated with protected-area agencies to conserve biodiversity and the environment. The document drawn in Khumbu in 1921, for example, accepts regulations imposed by governments as “golden yokes” burdens that are beneficial.

2.1.7 BEYUL VERSUS PROTECTED AREAS

Beyuls have been particularly sought after in recent years as places in which to establish protected areas, because of their relatively undisturbed natural environment and their great beauty. They have been accorded a status as both areas for biodiversity conservation and as places for recreation and rejuvenation. In most cases, Beyul

residents have accepted the protected areas readily, because they recognize the complementarities between their belief system and protected-area objectives. But protected-area managers and government policies have failed to reciprocate and recognize the importance of the Beyul concept in conserving biodiversity. Managers, government bureaucrats, and scientists need to learn more about the role of sacred natural sites, such as Beyul, in conserving biodiversity, and in doing so develop a stronger appreciation of such sites. This learning process could begin from the nursery rhyme “make new friends but keep the old, because one is silver and the other is gold”. In many cases, customary systems may no longer be effective in conserving biodiversity because of modern forces of change. Protected-area status does provide legal, scientific, and technical support. In such cases, stronger application of equitable power-sharing is needed, giving greater authority to local residents in joint and co-management arrangements. The failure to recognize and reinforce local cultural support for biodiversity conservation not only disregards a potential ally, but could also breed conflict and non-cooperation. This is especially true in the case of protected areas with resident communities. The Beyul concept is therefore a powerful cultural basis for conservation, and one that may be more sustainable than governmental imposition of regulations. Recognizing and acknowledging the value of culturally protected natural sites is an important factor in developing and managing protected areas in the future. Beyul possess natural and cultural characteristics that will continue to favor biodiversity conservation.

The main challenge today is acknowledging the role Beyuls have as places of power, an understanding that has been diminishing in recent years due to socio-economic and political changes. Awarding Beyuls protected area status has been common practice in recent years, but although in many cases this may be necessary, as customary law of the Beyuls can no longer resist mounting external pressure, this protected area status should recognize and complement traditional practices, rather than supersede them. To achieve this, more local participation in natural resource use and environmental protection within the Beyul protected areas should be sought. Sacred natural sites of differing cultures may not all lend themselves to the conservation of biodiversity. Some sacred natural sites are required to be kept secret; others are not compatible with the concept of biodiversity conservation. Conversely, there are sacred natural sites other than Beyuls that contribute considerably to biodiversity conservation. The

cultural importance of these sites need to be emphasized and strengthened with respect to local management so that they can develop into effective land units for sustainable biodiversity conservation, with or without being accorded protected area status.

2.2 THEORETICAL OVERVIEW

Indigenous knowledge and biodiversity are complementary phenomena essential to human development. During the past decade a rapidly growing set of evidence indicates a strong relationship between indigenous knowledge and sustainable development. "Serious investigation of indigenous ethno biological /ethno ecological knowledge is rare, but recent studies show that indigenous knowledge of ecological zones, natural resources, agriculture, aquaculture, forest and game management, to be far more sophisticated than previously assumed. Furthermore, this knowledge offers new models for development that are both ecologically and socially sound.

Interestingly, there is no standard definition of indigenous knowledge. However, there is a general understanding of what it means. Some people define indigenous knowledge as the local knowledge that is unique to a given culture or society. Some have defined it simply as "local knowledge", while others have expressed it as "folk knowledge", "information base for a society", "traditional wisdom" or, when it applies to the physical environment, as "traditional ecological knowledge".

Regardless of the definition, there is a consensus that various communities, cultures and societies have indigenous knowledge systems. We can define it as the "knowledge acquired over generations by communities as they interact with their environment". It mainly refers to a system of understanding one's environment in the broadest sense.

Indigenous knowledge is the basis for local-level decision making in agriculture, health care, food preparation, education, natural-resource management and a host of other activities in communities.

2.2.1 WHAT IS INDIGENOUS KNOWLEDGE?

Indigenous knowledge (IK) is the local knowledge that is unique to a given culture or society. IK contrasts with the international knowledge system generated by

universities, research institutions and private firms. It is the basis for local level decision making in agriculture, health care, food preparation, education, natural resource management and a host of other activities in rural communities. (Warren 1991)

2.2.2 WHY IS INDIGENOUS KNOWLEDGE IMPORTANT?

In the emerging global knowledge economy a country's ability to build and mobilize knowledge capital is equally essential for sustainable development as the availability of physical and financial capital. (World Bank, 1997) The basic component of any country's knowledge system is its indigenous knowledge. It encompasses the skills, experiences and insights of people, applied to maintain or improve their livelihood.

Significant contributions to global knowledge have originated from indigenous people, for instance in medicine and veterinary medicine with their intimate understanding of their environments. Indigenous knowledge is developed and adapted continuously to gradually changing environments and passed down from generation to generation and closely interwoven with people's cultural values. Indigenous knowledge is also the social capital of the poor, their main asset to invest in the struggle for survival, to produce food, to provide for shelter or to achieve control of their own lives.

2.2.3 LEARNING FROM INDIGENOUS KNOWLEDGE SYSTEMS

Because of our unconscious assumption of superiority to less technologically advanced societies, it never occurs to most people working in education that traditional cultures embody a wealth of practical information about children and learning. School as we know it is such a historically young institution, less than a century old and modern educators are continually baffled by the fact that students don't learn the things they are intended to learn, programs don't work the way they are intended to work, new initiatives don't have the impact they are meant to have.

Indigenous societies base their modes of learning and teaching on thousands of years of experience, observation, trial and error, and collective wisdom. The relationships between children and adults often appear effortless, with little or no obvious teaching going on. And yet children reach adulthood with an encyclopedic knowledge of their local ecosystems, spiritual traditions, and sustainable ways of living.

2.2.4 TRADITIONAL ECOLOGICAL KNOWLEDGE

In recent years, there has been increasing attention paid to Traditional Ecological Knowledge (TEK) by academics, natural resource managers, and commercial concerns. The emerging ethno scientific approach to TEK fuses the methodologies of anthropology and biology to underscore the past and current relationships between Nature and Culture. As biodiversity is now becoming synonymous with sustainable development and human survival, TEK has the potential to provide valuable information if not useful models that can be adapted for resource management today. Agricultural techniques and products based on indigenous knowledge are now being widely marketed: Permaculture (mixed cropping and agro forestry systems), water harvesting and soil conservation, fire management, botanical medicines, heirloom grains and vegetables, handicrafts, etc. (<http://www.ser.org/iprn/traditional-ecological-knowledge>)

2.2.5 WHAT IS TRADITIONAL ECOLOGICAL KNOWLEDGE

Traditional Ecological Knowledge as a modern concept has its birth in the marriage of ethno biology and human ecology beginning with the study of local species and their classification, and progressing to the understanding of ecological processes and relationships. As defined by the Convention on Biological Diversity, Article 8 (j): Traditional knowledge refers to the knowledge, innovations and practices of indigenous and local communities around the world. Developed from experience gained over the centuries and adapted to the local culture and environment, traditional knowledge is transmitted orally from generation to generation. It tends to be collectively owned and takes the form of stories, songs, folklore, proverbs, cultural values, beliefs, rituals, community laws, local language, and agricultural practices, including the development of plant species and animal breeds.

Traditional knowledge is mainly of a practical nature, particularly in such fields as agriculture, fisheries, health, horticulture, and forestry.

TEK can also be viewed as a system of self-management, an extremely valuable source of environmental information that allows indigenous or other isolated native communities to protect and preserve their way of life. It is the basis for local decision making in agriculture, hunting and gathering, nutrition and food preparation, resource

management, education and health as well as social, economic, and political organization. This is now recognized as “the inextricable link between cultural and biological diversity” (1988 Declaration of Belem).

2.2.6 THE USEFULNESS OF IK TO THE LOCAL COMMUNITY

- It is deeply rooted in various practices and skills related to the local community. Indigenous people inherent certain cultural, social, environmental and spiritual practices closely related to the natural environment. Economic activities including production and consumption are influenced by local and traditional methods and customs. These characteristics usually influence the knowledge system of the local community by adopting indigenous methods and traditional techniques for conducting economic activities.
- Modern development needs to incorporate local knowledge into the process by integrating traditional methods and indigenous practices in production into the national planning policies for development. Policy makers must carefully evaluate modern techniques and scientific applications to ensure preserving the natural environment and minimize the risk of destroying bio-diversity.
- Global knowledge that supplements local knowledge increases productivity and maintains environmental balance. Western methods in production and use of technology become useful if modified to suite local conditions. Decisions must be based on careful monitoring of modern techniques and scientific methods in relation to the process of development. In some countries, water management, climate change, cultural features and natural environment require local solutions for sustaining the use of resources and protecting the local system of production. However, developing countries can benefit from access to information and knowledge produced in countries with similar conditions. For instance, in Africa, several countries share similar or common cultural and environmental features. Shared knowledge in these countries reduces costs and enhances productivity.

(<http://www.ahlia.edu.bh/ahliaweb/wp-content/uploads/2013/09/mer-Building-Indigenous-Knowledge.pdf>)

2.2.7 BUDDHISM BASED INDIGENOUS KNOWLEDGE

The central principle of Buddhism is ahimsa which means many things: harmlessness (not to harm any living creature), non-violence, reverence for life and compassion. Many followers of Buddhism are vegetarians. They believe that we are all part of the same family, the same Life Force, and that what we do to others affects not only ourselves, but all life on earth. The entire universe is helped by our individual acts of compassion, or harmed by our acts of unkindness and violence. The Dalai Lama, a Buddhist spiritual leader, says “Even ants and other insects will run away from danger, they have intelligence and want to live too. Why should we harm them?” Beyul system is based on Buddhism philosophy where the all living beings are interconnected and interdependent with the sense of compassion towards all the living creatures. (www.animalaid.org.uk/youth)

Beyul system is traditional ecological knowledge based on Buddhism that shows how the human beings sustain their livelihood by keeping harmony with the surrounding nature. Hence the transmission of Beyul based traditional ecological knowledge is very important for sustainable biodiversity conservation. Traditional ecological knowledge is receiving global attention in biodiversity conservation.

2.3 PREVIOUS STUDY

We can find different literature, study and documents highlighting indigenous system in various fields in the course of human civilization. Basically the indigenous system and knowledge formulated and strongly implemented to sustain human livelihood and having more compatible and adaptive in their respective climates, geography and landscape also. The indigenous knowledge primarily guided the local communities to adjust more effectively with their surrounding climatic condition and nature. The indigenous system was explored and built in order to keep harmonic relation between indigenous communities with their surrounding nature and environment. Several studies and documents can be found indigenous knowledge clearly mentioning in the area of religion, governing systems, resource management, village livelihood options, health, medicine, agriculture, forestry and culinary arts etc. With compare to other indigenous knowledge and traditional ecological knowledge fewer studies are done for Beyul system.

Basically Beyul is Buddhism based traditional knowledge which is mentioned in Buddhism religious text "Kathang Dirang". The knowledge and information regarding Beyul is more limited within the circle of monastic group and religious institution in Buddhism religion. In other hand, most of the tourism enterprises such as trekking agencies, tourism related companies highlighted on Beyul as Shangri-La and promoting it as trekking destinations.

There are several documented reports, web pages regarding the Beyul such as Beyul in Himalayas (www.sacredland.org/beyul), different Beyul in the world mountain region with view to promote tourism in that particular area and branding Beyul as a special tourism resources that can be harness as a unique tourism product to attract more tourist in that area.

Some of the research documents mentioned about the Beyul in different places of the mountain region. However in depth study is not done in this area. The Mountain Institute has done some study on Beyul Khumbhu the region of Everest area. The Sagarmatha National park one of the world heritage sites in Nepal also falls under Beyul Khumbhu. Since the very beginning several workshop has been held on Indigenous system and traditional ecological knowledge. More importantly the international organization: UNESCO, ICIMOD, The Mountain Institute and much other relevant organization undertook various studies on indigenous knowledge and traditional ecological knowledge.

Apart from this, several scholars mentioned about Beyul in globe and Nepal considering its importance in terms of spiritual value and biodiversity conservation.

Generally Beyuls in the world are located in high mountain, remote areas where the access to this area is quite difficult for researcher, explorer and other scholar who have interest on Beyul. Despite the intense interest of study the time consuming factors along with limited season for movement and harsh climatic conditions and geographical settings also limited the further study for most of the interested scholar and researcher.

Lindsay A. Skog mentioned in his SYLFF SRA Research Article entitled "Preliminary reflections on Producing the Sacred: A spatial analysis of articulations between global discourses and the sacred landscape of Khumbu, Nepal" focusing on

sacred land at the mountain region and its spiritual value linking with the environment conservation. Francis Khek Gee Lim published *Zombie Slayers in a "Hidden Valley"* (sbas yul): Sacred Geography and Political Organization in the Nepal-Tibet Borderland in Langtang region of Nepal. Francis focus on characterizes of Beyul in Langtang National park in Nepal. The scholar Noah Brautigam also published in his dissertation entitled "Above the Mukpa: The Shifting Ground of Khumbu's Sacred Geography". Mr. Noah Brautigam focused global warming in Beyul Khumbhu region of Nepal and also described Beyul Khumbu where he highlighted local perception basically the Sherpas perception to global warming in Beyul Khumbhu.

Till date the in-depth study on Beyul has not been reported .Further study is needed to explore potentiality of Beyul system for Biodiversity conservation. Beyul is traditional ecological knowledge based on Buddhism so its strength should be analyzed and will be more effective for participatory resource conservation and management.

CHAPTER-3

RESEARCH METHODOLOGY

3.1 RESEARCH DESIGN

Research design is an integrated frame that guides the researcher in planning and executing the research work. It's an overall framework for the activities to be undertaken during the course of research study. So research design is plan, structure and strategy of investigation conceived so as to obtain answers to research questions and to control variance. It serves instrument to be utilized and the sampling plan to be followed. It guides the researcher to the progress in the right direction in order to achieve goal.

The study is more focused on qualitative research methodology. The qualitative research refers to the meaning, concept, definition, characteristics, symbols and description of things. Qualitative research method is collecting, analyzing and interpreting data by observing what people do and say. This study is based on both primary and secondary data.

At the same time, the study also based on descriptive research design to collect entire basic information on Beyul traditions, the area, people and its potential use in resource conservation.

3.2 SELECTION OF THE STUDY AREA

The study was undertaken in the area of Manaslu Conservation Area covering 7 VDC of northern Gorkha that are Sama, Lho, Prok, Bihi, Chumchet, Chekampar and Sirdibas VDC. All these VDCs are under the coverage of Beyul Kyimalung region the part of Nepal. The area is one of the most remote mountain regions of Nepal.

3.3 RATIONALE BEHIND SELECTION OF THE AREA

Despite remoteness and high mountain area it is extremely rich in biodiversity and cultural heritage and less exposed to the outsiders also. The strong influence of Buddhism, very few region of the Nepal being fall under the coverage of Beyul traditions become a prime factor to select this area for study of Beyul based

indigenous system. Furthermore this area can be accessed through walking and one of the renowned tourism destination and anthropological zone for the human society.

3.4 SAMPLING PROCEDURE

The Kyimalung circuit covers 30 km part of Tibet and all major settlements of Manaslu Conservation Area in Nepal. The sacred circuit is encircled clockwise starting at Yaru stream, crosses over into Tibet over Gyala Bhanjyang, and ends at Serang monastery of Bihi VDC in Manaslu. It takes complete 30 days to encircle entire areas of Beyul Kyimalung. The total VDC coverage in Kyimalung region is 7. However 4 VDC were selected that are Prok and Lho VDC of Nubri valley, Chumchet and Chekampar VDC of Tsum valley. These four VDC were selected for getting deeper knowledge and information on Beyul. At the same time all the 7 VDC were visited and field observation were made to interact with local key informants and monastic chief on the subject matter.

3.5 CONVENIENCE SAMPLING METHOD

Out of 7 VDC under Kyimalung region, 4 VDC that are Chumchet, Chekampar, Prok and Lho were selected as these VDC are densely populated and comparatively rich in cultural heritage including Beyul traditions. These selected areas represent both the Tsum and Nubri valley having two major ethnicity speaking distinct local dialects. Easy availability of key informants, comparatively more literate people and having more monastic school and religious communities around the selected area made further convenience in study and information collection.

3.6 NATURE AND SOURCE OF DATA

Both qualitative and quantitative data were collected and used in this study. However more focus was given on qualitative data collection. Primary data were collected by interview and interaction, field observation and questionnaires. The secondary data were collected from literature review and publications.

3.7 TOOLS AND TECHNIQUES USE

The appropriate methods are crucial for effective gathering of information, knowledge for the effective studies. So the following tools and techniques were followed for extracting factual information on the Beyul traditions of Kyimalung region.

3.7.1 QUESTIONNAIRE

Questionnaire is a series of questions that the respondent answers on their own way. Self-completion questionnaires are good for collecting data on relatively simple topics, and for gaining a general overview of an issue. Questionnaires need to have clear questions, an easy to follow design, and not be too long.

The questionnaires are mainly targeted for the village key person, religious chief like a monk, monastic chief, village leader etc in order to get information regarding the Beyul and details about the Kyimalung.

3.7.2 PARTICIPANTS OBSERVATION

This involves studying people in naturally occurring settings. The researcher participates directly in the setting and collects data in a systematic manner. The researcher will observe behavior, listen to conversations, and ask questions

Field visits being made to get direct observation of major sites of the Beyul and historical sites located at different places of the Kyimalung region. Field visit will make deeper insight into the targeted area and will be able to see nature, traditions, and values of the local communities. It also helps to study the natural setting and historical sites of Beyul Kyimalung region.

3.7.3 IN-DEPTH INTERVIEW

A way of asking questions which allows the interviewee to have more control of the interview. The interview could be semi-structured, which uses an interview schedule to keep some control of the interview, but also allows for some flexibility in terms of the interviewee's responses. The interview could be unstructured, here the aim is to explore the interviewee's feelings about the issue being explored and the style of questioning is very informal. Or the interview could be a life history where the interviewer tries to find out about the whole life, or a portion of the person's life.

Basically interactions were held with the different monastic chief and others to get different perception and information on Beyul Kyimalung regions. In fact the monastic chiefs of Kyimalung region are spiritual person and they have huge knowledge on Beyul traditions.

3.7.4 FOCUS GROUP DISCUSSION

Focus groups are ‘collective conversations’, which can be small or large. Focus groups are group discussions which are arranged to examine a specific set of topics (Kitzinger 2005). The primary aim of a focus group is to describe and understand meanings and interpretations of a select group of people to gain an understanding of a specific issue from the perspective of the participants of the group (Liamputtong 2009).

Methodologically, focus group interviews involve a group of 6–8 people who come from similar social and cultural backgrounds or who have similar experiences or concerns. They gather together to discuss a specific issue with the help of a moderator in a particular setting where participants feel comfortable enough to engage in a dynamic discussion for one or two hours.

Focus groups do not aim to reach consensus on the discussed issues. Rather, focus groups ‘encourage a range of responses which provide a greater understanding of the attitudes, behavior, opinions or perceptions of participants on the research issues’ (Hennink 2007: 6). The participants are chosen because they are able to provide valuable contributions to the research questions. The discussion between participants provides the researchers with an opportunity to hear issues which may not emerge from their interaction with the researchers alone. The interaction among the participants themselves leads to more emphasis on the points of view of the participants than those of the researchers (Gaiser 2008).

Focus group interviews allow group dynamics and help the researcher capture shared lived experiences, accessing elements that other methods may not be able to reach. This method permits researchers to uncover aspects of understanding that often remain hidden in the more conventional in-depth interviewing method. Focus groups provide an opportunity for researchers to listen to local voices.

- It enables in-depth discussions and involves a relatively small number of people.
- It is focused on a specific area of interest that allows participants to discuss the topic in greater detail.

- It is based on the idea that group processes assist people to explore and clarify their points of view. Such processes tend to be less accessible in an individual interview.

Focus group methodology is useful in exploring and examining what people think, how they think, and why they think the way they do about the issues of importance to them without pressuring them into making decisions or reaching a consensus. The method is especially valuable for permitting the participants to develop their own questions and frameworks as well as to seek their own needs and concerns in their own words and on their own terms. Group work allows the researchers to access different communication forms which people use in their day-to-day interaction, and these include joking, arguing, teasing and recapturing past events. The method also allows the researchers to explore individuals' diverse perspectives since focus groups function within the social network of groups.

Focus groups provide rich and detailed information about feelings, thoughts, understandings, perceptions and impressions of people in their own words. Focus groups permit researchers to search for the reasons why particular views are held by individuals and groups. The method also provides insight into the similarities and differences of understandings held by people.

The small team of 7 members gathering has been made by mobilizing local key person, monastic chief, village elites and some local scholars were invited representing from the Manaslu Conservation Area in order to find out the main feature of Beyul Kyimalung, how to sustain it for Biodiversity conservation, the importance of wild life in Beyul region.

3.7.5 CASE STUDY

Case study research involves an in-depth study of an individual or group of individuals. Case studies often lead to testable hypotheses and allow us to study rare phenomena. Case studies should not be used to determine cause and effect, and they have limited use for making accurate predictions.

Case studies are analyses of persons, events, decisions, periods, projects, policies, institutions, or other systems that are studied holistically by one or more method. The case that is the subject of the inquiry will be an instance of a class of phenomena that

provides an analytical frame an object within which the study is conducted and which the case illuminates and explicates.

The case study research design has evolved over the past few years as a useful tool for investigating trends and specific situations in many scientific disciplines.

The case study has been especially used in social science, psychology, anthropology and ecology.

This method of study is especially useful for trying to test theoretical models by using them in real world situations. For example, if an anthropologist were to live amongst a remote tribe, whilst their observations might produce no quantitative data, they are still useful to science.

Basically, a case study is an in depth study of a particular situation rather than a sweeping statistical survey. It is a method used to narrow down a very broad field of research into one easily researchable topic.

Whilst it will not answer a question completely, it will give some indications and allow further elaboration and hypothesis creation on a subject.

The case study research design is also useful for testing whether scientific theories and models actually work in the real world. You may come out with a great computer model for describing how the ecosystem of a rock pool works but it is only by trying it out on a real life pool that you can see if it is a realistic simulation.

For psychologists, anthropologists and social scientists they have been regarded as a valid method of research for many years. Scientists are sometimes guilty of becoming bogged down in the general picture and it is sometimes important to understand specific cases and ensure a more holistic approach to research.

3.8 DATA ANALYSIS, PRESENTATION

Analyzing and processing of data is the vital process and main part of this study (Baker, 1999). Data analysis is the process of developing answers to questions through the examination and interpretation of data.

The basic steps in the analytic process consist of identifying issues, determining the availability of suitable data, deciding on which methods are appropriate for answering

the questions of interest, applying the methods and evaluating, summarizing and communicating the results.

Analytical results underscore the usefulness of data sources by shedding light on relevant issues.

Data analysis also plays a key role in data quality assessment by pointing to data quality problems in a given survey. Analysis can thus influence future improvements to the survey process.

Data analysis is essential for understanding results from surveys, administrative sources and pilot studies; for providing information on data gaps; for designing and redesigning surveys; for planning new statistical activities; and for formulating quality objectives.

The collected data through various techniques were analyzed and interpreted descriptively.

CHAPTER-4

PROFILE OF THE STUDY AREA

4.1 THE AREA OF BEYUL KYIMALUNG

The Manaslu region of Nepal is regarded as a 'Beyul'. In Tibetan Buddhism, Beyul is a sacred valley. Among different Beyul lies in world Kyimalung is one of the Beyul lies in Nepal and a bit different from other Beyul as it covers the both area of northern mountain region of Nepal and Tibet autonomous region of People Republic China.

The Kyimalung circuit covers 30 km part of Tibet and all major settlements of Manaslu Conservation Area in Nepal. The sacred circuit is encircled clockwise starting at Yaru stream, crosses over into Tibet over Gyala Bhanjyang, and ends at Serang monastery of Bihi VDC in Manaslu. This circuit can be completed in about 30 days and completing the circuit means paying the highest tribute to Padmasambhava. The entire region of Kyimalung is surrounded by mountains which serve as a protective wall. The Kyimalung area is home to many sites which are considered to be sacred and have their own cultural and religious importance.

Manaslu (8,156 m) is the eighth highest mountain in the world, and is located in Beyul Kyimalung. Its name means "Mountain of the Spirit". It is a serrated "wall of snow and ice hanging in the sky". Apart from climbing Manaslu itself, Kyimalung of this region offers a couple of interesting trekking options. The popular Manaslu Circuit Trek of 177 kilometers skirts the Manaslu massif and crosses over the pass down to Annapurna. The trekking trail follows an ancient salt-trading route along the Budhi Gandaki river. En route, 10 peaks over 6,500 m are visible, including a few over 7,000 m. The highest point reached along the trek route is the Larkya La (5,235 m). The trekking route is through mountains prone to the consequences of monsoon rainfall, landslides and land falls. Encounters with passing yaks, which will walk right through you, hypothermia, and altitude sickness are not uncommon. Trekking to Manaslu requires stamina. On the plus side, the treks here provide views of the snow-covered Himalayas and allows for close interaction with the different ethnic groups who live in hill villages scattered along the trek route. Another trekking

option is Chum valley trek which is recently open and highly promoted by different trekking agencies in the name of home stay trekking and also cultural heritage trek.

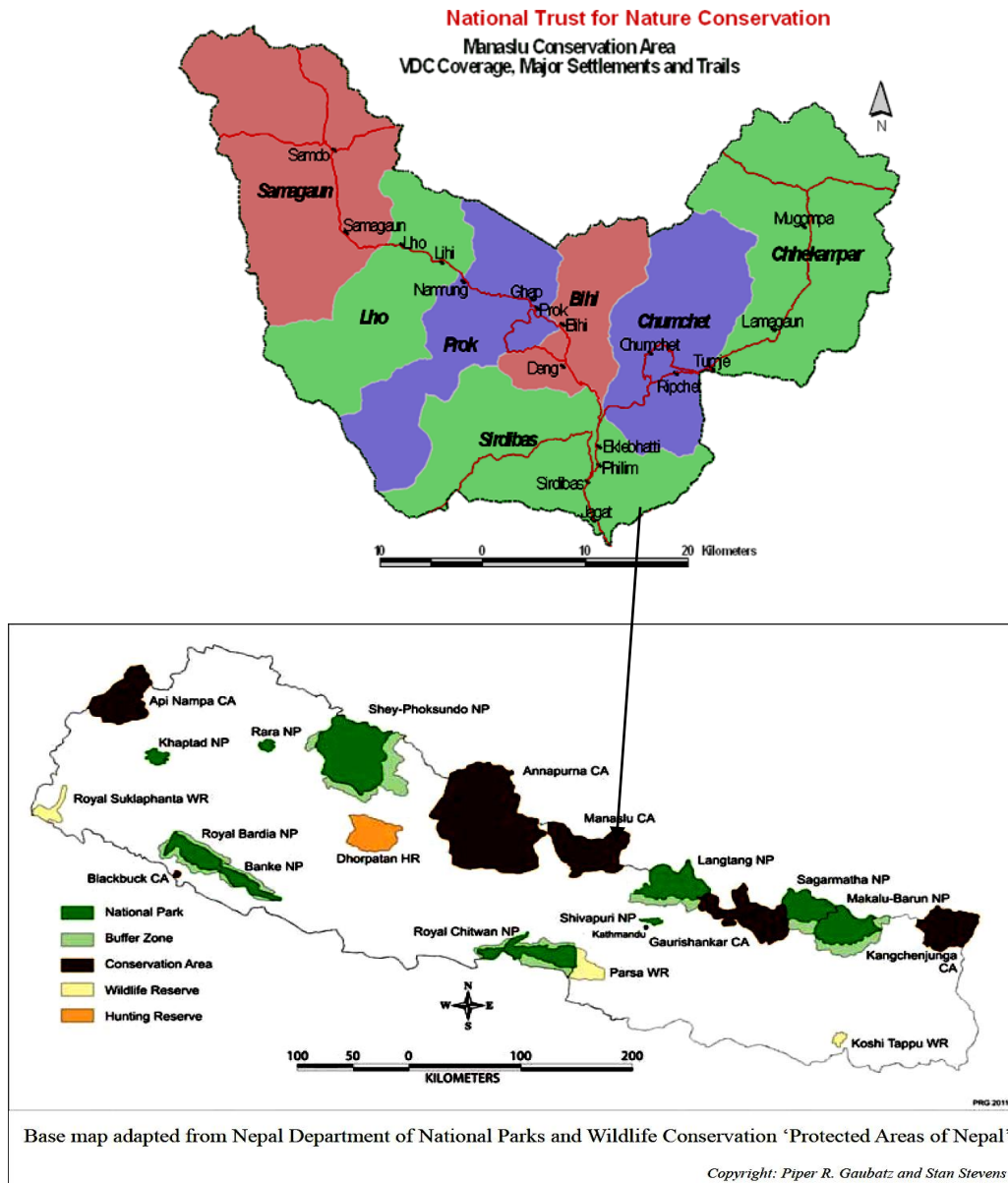
The Nubri, Kutang and Chum regions of Gorkha district along with the part of Tibet autonomous region of China were declared as Beyul Kyimalung by the Guru Rimpoche that bordering Sikkim in the east, Swat valley (Pakistan) in the west, India in the south and Tibet in the North. It is said by the Rimpoche that these sacred valleys can be found and resided in by spiritual people when the rest of the world suffers from conflict, disease, calamities and climate change.

The animistic belief of the people of Beyul's consider mountains, lakes, forests, caves, trees and wildlife as deities, with the mythical Yeti as their guardian and believe those who cause pollution and deforestation in their regions will ultimately suffer.

The valleys are home to Mt. Manaslu (8,156 m) and other spectacular peaks such as Baudha Himal, Himal Chuli, Ganesh Himal and Sringi Himal. Endangered wildlife species like snow leopard, blue sheep, tahr, red panda, musk deer and grey wolf can also be found here.

According to the national population census Nepal-2011, the total population of MCA is 6923. Among them female population size is 3665 while male is 3258.

MAP NUMBER 1



4.2 SOME MAJOR SITES OF THE KYIMALUNG

The entire region of MCA falls under the jurisdiction of Beyul Kyimalung. Every sacred and ancient site has historical values in terms of Beyul. However some of the major sites of Beyul are as follows.

Yaru: The Gate of Kyimalung

Prok: The place where “Tersung Dorje Khingyal” stayed as an entry guard to protect Kyimalung

Kaltal:	Believed to be the source of salt in the future
Gang Pungen:	A sacred mountain and Gang Pungen is local name of Mt. Manaslu
Nechen Phug:	Milarepa's meditation site for three years
Shringi Himal:	Where so many holy texts of Buddhism were hidden inside the mountain ridge.



Yaru the gate way to Kyimalung

4.3 BROAD CATEGORIZATION OF MANASLU REGION-BEYUL KYIMALUNG

The entire part of Manaslu Conservation Area belongs with the Beyul Kyimalung covers 7 VDC of northern Gorkha district. Besides Sirdibas the rest of 6 VDCs are bordered with Tibet autonomous region of the China. MCA is spread over 1663 sq. km. The Conservation Area lies between 28020'N - 28045'N latitudes and 84029'E - 85011'E longitudes. The Conservation Area is bordered by Tibetan Autonomous region of China to the north and east, part of Gorkha district to the south, and Manang and Lamjung Districts to the west. Over 9,000 people with average family size of 5.6 persons inhabit in the Conservation Area. MCA is the most remote area of Gorkha district. It takes about 3 days to reach the entry point of MCA located in Jagat Village of Sirdibas VDC from the district headquarter Gorkha. Generally, it takes more than 7 days to reach the uppermost VDC of MCA from the District headquarter, Gorkha. The area is categorized into four regions on the basis of ethnicity.

4.3.1 NUBRI VALLEY

The north western part of the Manaslu region which covers Sama, Lho and Prok VDCs is Nubri valley. The inhabitants are Tibetan immigrants and they claimed to be Lamas. They follow Tibetan Buddhism mostly dominant by Ngingmapa and Kargyupa sect. Locally they are termed as Nubriba.

Nubri area is quite rich in bio diversity particularly NTFPs and wild life. The major NTFPS found in this area is Yarcha Gumba (Kardio synopsis) Panch aule (*Dactylorhiza hatagirea*) Nirmashi and Snow leopard, Musk deer; Blue ships are major wild animals. The highest mountain of this region, Mount Manaslu, the beautiful lake Birendra tal and most ancient monastery Punggyen lies in Nubri valley. The upper most village of Sama VDC Samdo village is the entry point for Larkey pass bordered with Thonche VDC of Annapurna Conservation Area. The Nubriba speaks Nubri language more similar with the Tibetan dialects.

4.3.2 KUTANG VALLEY

The middle area is Kutang covers the Bihi VDC. They are also Tibetan immigrants termed as Kutangpa. The most famous monastery Serang Gumba lies in this VDC. Most of the inhabitants are claimed to be Gurung and few are lamas. Although they are claimed to be Gurung but they follow Buddhism religions. The Kutangpa speaks Kutang. The Kutang language is non Tibetan dialect close to Gurung language.

4.3.3 CHUM VALLEY

The eastern part of the conservation area covering the two VDCs Chumchet and Chhekampar is termed as Chum valley or Syar. The inhabitants are Tibetan immigrants having strong influence of Tibetan Buddhism. This area is good habitat of Musk deer, Blue ship and Snow leopard. Chum valley is quite rich in NTFPs particularly Yarcha Gumba, Panchaule, Nirmashi.

Chum valley was a restricted area until it was opened for trekking in 2008 .The Chum valley is a sacred Himalayan pilgrimage valley. This serene Himalayan valley is rich in ancient art, culture and religion. The Chum valley has long history of Buddhism. The Buddhist saint Milarepa is believed to be meditated in the caves of these mountains. Traditionally, the valley was a culturally distinct geographical called “Chum Tso chuksum” which means thirteen provinces ruled as a single territory. The

ancient remains of the Chum are still visible today. Due to its remoteness and inaccessibility, this sacred valley and its people have been bypassed by mainstream development for centuries as a result; the unique culture of this valley has remained intact.

The valley is drained by the Syar khola, which originates from the western glacier of Ganesh himal and east and southern glaciers of Sringi himal and meets the Budhi Gandaki at Nyak phedi.

The valley is uniquely rich in wildlife, especially the Himalayan Thar and Blue sheep which congregates in herds of 50 to 200. Hunting, fishing is not permitted in the Chum valley. The valley also boasts some unique and historic monasteries, including Rachen gumba and Mu gumba, which lie on a pretty plateau nestled in the lap of the valley, and gumba lungdang, situated at the base of a conical hill against the main slope of Ganesh himal.

The local people are mostly of Tibetan origin and speak a unique dialect termed as Chum ke even these days some few families practice polyandry. A long history of Buddhism can be seen. The Buddhist saint named Milarepa is believed to have meditated in a cave in these mountains. The people in Chum have a strong faith in Buddhism. They pray to Buddha, Guru rimpoche (Padmasambhava) and some bodhisattvas. They install prayer flags, kata, or mani walls, burn butter lamps in monasteries, and believe in the reincarnation of lamas.

The histories and way of life of supernatural entities and stories about them are well-known. Nevertheless prayer flags, kata, or mani walls are installed and ritual burning of juniper is performed to purify an area against such supernatural entities. The people of Chum perform numerous rituals and festivals against devil entities. However, the slaughtering of animals on an altar to honor deities does not occur.

A few laymen and lamas practice some special rite to exorcise evil factors. The unique festivals observed in Chum valley are Lhosar, Dhacyhang, Saka Dawa, Faning etc. The residents of Chum valley are called Chumbas.

4.3.4 LOWER REGION

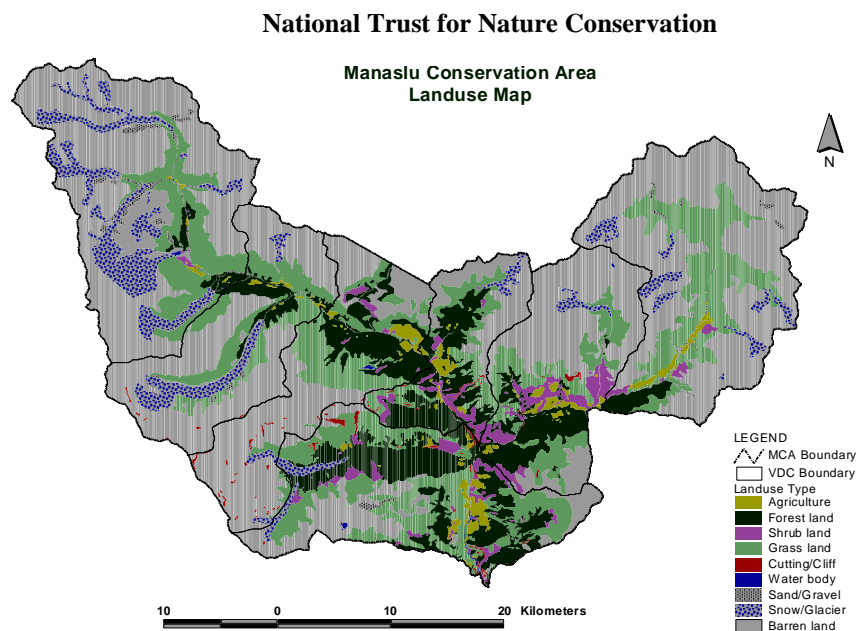
It covers the entire area of Sirdibas VDC and lowest part of the Manaslu Conservation Area. Jagat village of Sirdibas VDC is the main entry point to the Manaslu

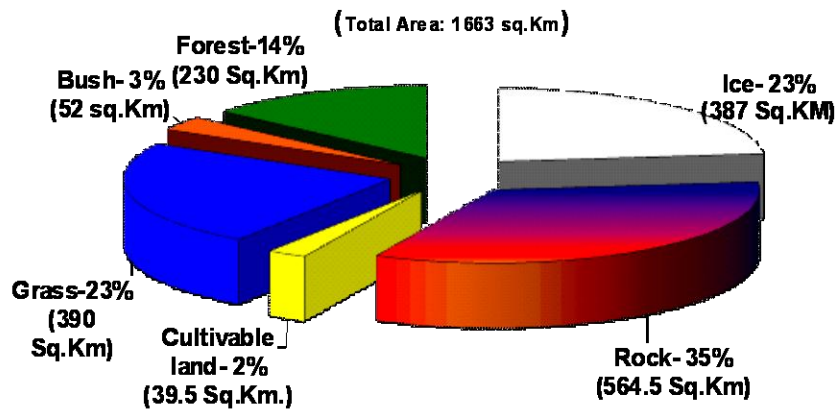
Conservation Area. Almost all of the inhabitants are Gurungs and very few are occupational caste and Chhetris mostly Karkis. They are Hindus. Among the 7 VDC, this is the biggest VDC in terms of the Populations.

4.4 ENVIRONMENT AND BIODIVERSITY

The mountain ecosystems of MCA play a key role by providing important ecological services including habitat for biodiversity, clean water downstream, and livelihood options for the local populace. The land use map of MCA clearly reflects wilderness of the area with very low agriculture land (2% of the total area). A majority of land area is rock, grass or snow. There is high topographic variation within MCA. Topographic variation within MCA has made the area exceptionally rich in biodiversity. It is a home for more than 19% of the total species of mammals and 13% of birds found in the country. A preliminary biodiversity survey conducted in 1997 recorded 33 species of mammals, 110 species of birds, 3 species of reptiles, 11 species of butterflies and 222 species of plants in 11 forest types. Out of the 33 species of mammals recorded from the area, 6 species are protected by DNPWC Act 1973. Similarly, out of the 110 species of birds recorded in the area, 2 species are protected by Gov./N Nepal DNPWC Act 1973.

MAP NUMBER 2





Land use pattern in Manaslu Conservation Area

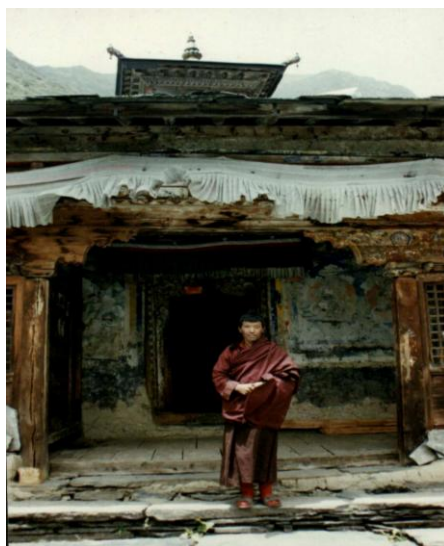
The major wildlife species in MCA are Snow leopard (*Uncia uncia*), Himalayan Musk deer (*Moschus chrysogaster*), Blue sheep (*Pseudois nayaur*), Himalayan Tahr (*Hemitragus jemlahicus*), Himalayan Marmot (*Marmota bobak*). Compared to similar such areas, there are no reported cases of retaliatory killing of Snow leopard by local communities. This indicates that there is still an interesting coexistence between the people and nature which is further upheld by an effective system of Monastic law and order in MCA. This is simply possible because of strong influence and belief system among local communities towards the Buddhist practices based on *Beyul*. However, some incidences of poaching were reported occasionally and these were usually carried out by poachers from outside MCA and neighboring districts.

Due to the altitudinal variation and micro climatic conditions, MCA has high floral diversity. A large number of commercially valued NTFPs and MAPs are available in the area. The most important NTFPs of this area are Yarcha Gumba (*Cardio synopsis*), *Aconitum* spp., *Alliums* spp, Panch aule (*Dactylorhiza hatagirea*), *Morchella* spp, *Jatamashi* (*Nardostachys grandiflora*) etc. The traditional herbal practitioner 'Amjhis' of MCA uses wide varieties of medicinal and aromatic plants for treatment of the local people. They are the key sources of information on NTFPs and MAPs.

4.5 CULTURE AND CULTURAL HERITAGE

MCA is rich in cultural heritage. The artifact, religions and historical sites of Nubri, Kutang and Chum valleys particularly ancient Monasteries, ‘Manis’ and ‘Chhorten’ are some of the good indicators. A few decades earlier many precious artifacts and priceless Buddhist scripts were brought into the Nubri and Chum Valleys from Tibet. Among different sect in Tibetan Buddhism, Nubri and Chum valley have a strong influence of Ngingmapa sect followed by Karkyupa sect. However, recently the Karkyupa sect gradually dominated the ancient Ngingmapa sect due to increased influence of Karmapa Lama, the head of Karkyupa sect. More importantly, the Manaslu Conservation Area is a part of the ‘Kyimalung circuit’ which is a sacred and secret Buddhist pilgrimage that circuits around the Manaslu area and a part of Tibet. Mu and Rachen Gumbas of Chhekampar, Serang of Bihi and Pungyen of Sama VDCs are most ancient monasteries within Manaslu.

Some of the nationally and probably internationally significant cultural and religious assets such as monasteries, cultural assets are in MCA. MCA has more than a dozen of important traditional festivals and religious ceremony.



A ruined monastery in Prok village

TABLE NUMBER 1

CALENDAR OF LOCAL FESTIVALS IN THE MCA

S.N.	Name of festivals	Time	Remarks
1	Lhosar	Falgun	6 VDCs except Sirdibas
2	Menchyang	Paush/ Magh	Sama/Lho/Chhekampar(Each month in Tsum)
3	Archery	Baishakh	Sama
4	Dumje	Paush/ Magh	Prok/Bihi
5	Phani	Asar/shrawan	Chhekampar/Chumchet
6	Nhara	Kartik/Mangsir	
7	Mane	Jesth /Asad	Chumchet (Ripchet)
8	Dajyang	Mangsir	Chhekampar
9	Mala	Mangsir	Chumchet
10	Trenda	Jestha	Chhekampar (Once in each 12 years in Nyile)
11	Chhyokor	Jestha	7 VDCs
12	Dumje / Aja Dokpa, Mani Dukpa	Asadh/Srawan Push	Sirdibas

Source: Key Informants from MCA



People of Beyul region

4.6 ACCESS TO KYIMALUNG REGION

The lowest point of Chum Valley is Lhokpa (1905 M) and the highest is Ngula Dhojhyang Pass (over 5093m. It takes around 4 days to get Chum valley. It takes

approximately 10 hours drives from the Kathmandu and 2 hours drives from the Gorkha to get the Arughat (535m) the last road head for trekking around Manaslu region or Chum valley. Aurughat is entry point for trekking around Manaslu area and Chum valley. The temporary road goes up to the Arkhet which takes around 20 minutes drives through Zeep. This short distance of the route is not regular as frequent landslide and Budi Gandaki floods damage the temporary muddy route. Then one should starts to walk from Arkhet till you get Chum valley. It takes around three to four days walk to get the Upper Chum or Chhekampar for normal trekkers from Arkhet. The trail goes along the gorge of Budi Gandaki and until getting Gum pool at the Nyak phedi then should follow right side trail following the Shyar khola to get the Lhokpa. The Lhokpa village is small hamlet which is entry point of Chum area the lower Chum. From the Philim the trail goes mostly ascending until reaching the Chhekampar.

For Kutang and Nubri region one should take the main trek after crossing Gum pool before the ascending trail of Lhokpa. It takes a day trip to get Bihi and Prok to get into the area of Kutang and Nubri valley from Philim. It takes around 4 days to get the upper most part of Nubri (Samdo) from Kathmandu.

CHAPTER-5

INTERACTION WITH DIFFERENT MONASTIC CHIEF ON BEYUL

MCA is very rich in cultural heritage basically Buddhism religion and its tradition. Compare with other mountain region the area is exceptionally rich in cultural heritage and Buddhism rituals which will be clearly shown by more than dozen of monasteries, innumerable Stupa's, arts and artifacts. The chief monk of different monasteries and some of the prominent monastic school have a profound knowledge on Beyul's. Considering this, the interaction with the prominent monastic chief would be fruitful collection of information regarding the Beyul and Buddhism philosophy. On the course of field study, 5 prominent monastic chief were interviewed regarding the feature of Beyul and its immense potentiality for biodiversity conservation.

5.1 VENERABLE DRUKPA RIMPOCHHE-RACHEN GUMBA

Drukpa Rimpoche is founder of Rachen gumba and still regarded as chief monk for the Rachen nunnery monastery which is the biggest monastery in Chum valley.

After Rachen nunnery was founded in 1936 by Drukpa Rimpoche, many women joined. They are dedicated their whole life to spiritual practice under the guidance of experienced masters, and eventually the nunnery grew even larger than nearby Mu monastery.

Rachen nunnery is currently home and safe haven for around 80 nuns, with more young women registered to be ordained in the near future.

There is an even greater interest in joining the nunnery now that the living conditions have improved. By entering the nunnery they have the chance to make their life most meaningful through the study of the Dharma. Taking on incredible hardships, living the simplest life they proceed steadily on the path to liberation.

According to venerable Drukpa Rimpoche, the meaning of Chum is lock the main entrance like keeping mouth close in order to prevent the entry of harmful elements. The reason to lock the area is for restriction on the entry of evil spirit and harmful

elements those disturbing the sacred and secrets of Chum valley and that could endanger the Buddhism religion, their traditional culture and religion.

Chum valley is major part of the Beyul Kyimalung and the area will be really safe for the protection of Buddhism religion when time is approaches for crisis to protect religion and peace. During the extreme adverse situation for human kinds and religion this area will remain safe and protective for maintaining Buddhism religion keeping eternal peace, spiritual development for the people who enter and settle inside this area.

There are three entrance gates to enter into the Beyul Kyimalung, one is Chum valley, second is Serang and third is Lapu the lower region of Gorkha before the Manaslu region. Comparatively the area seems to be remote and physically hard but in terms of spiritual development the people are more sincere and devoted to the religion. Despite some physical difficulties the area is peaceful, happy, prosperous and people are enjoying spiritual living. The local product basically food grains for food and wool for clothing is sufficient to meet the local communities.

Rimpoche further opined that the wild life are protector of Beyul and mainly regarded as protector of forest land which covers natural land, pasture, forest, mountain. In Buddhism the wild life is regarded as Jibda which means the god of natural resources. There is still practice that when someone entering and using the resource like forest, climbing mountain one should worship to the Jibda in order to respect them or asking permission by undertaking some ritual practices with the supports of monk or lamas. He further opined that spiritual development is more important than material wellbeing of the people because it is only way to achieve peace and prosperity of the people.

5.2 VENERABLE GEN TASHI - MU GUMBA

Thirty monks were living at Mu monastery when Geshe Lama Konchok was abbot in the 1970's. The three monastic practices (monthly confession and the two summer retreat ceremonies) were observed. During summer Geshe la would take the monks and nuns to some holy place in the valley such as one of the Milarepa caves and give teachings for several months. For the time being Mu gumba have only 12 monk's

students and 8 lamas to teach monks students and supports monastery for religious activities.

The monastery lies in higher part of the Chum valley where it is good habitat for snow leopard. The senior monk team of Mu gumba expressed that Snow leopard is regarded as protector deities, in Tibetan dialect it is called as Jibta. So people should not disturb its habitat, should not make any trouble for its movement, feeding and roaming. We should not pollute its territories and keep it natural and free habitat for snow leopard. If its habitat is remained as undisturbed and sacred then the snow leopard will not even kill the livestock such as horses and yaks. He further said that it will only attack livestock once its habitat being disturbed and polluted by human beings. The worship being made before entering into the high pasture and forest will symbolize the respect to the Jibta the protective deities will permits comfortable movement for the people and its belongings.

5.3 VENERABLE HISHE GYAMJO -NYILE LAPRANG

According to the Nyile Laprang Mr. Hishe Gyamjo the Beyul Kyimalung was declared by venerable Rinchen ngitup Gyalchen the reincarnation of Guru Rimpoche while the Rimpoche was on meditation. He said Beyul Kyimalung have four gate the first one is Renjam lies in Chumchet VDC, second one is Nubri, third one is western part of Sama Khola and fourth is Ngyam Tibet. Mr. Garwang Dhorje who was born on Ngyam Tibet has extracted 5 Ter (Holly object) from different parts of Beyul Kyimalung. Mr. Garwang Dhorje was great monk who got meditation in Lhamten Gumba which is supposed to be centre of Kyimalung.

5.4 VENERABLE CHHEWANG RINCHEN-PROK

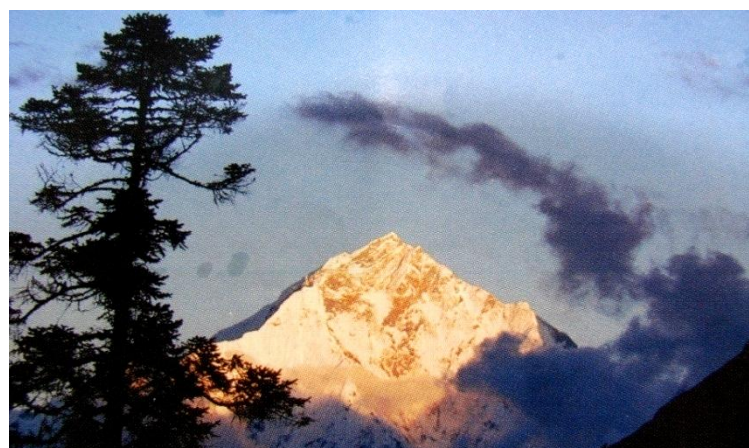
The monk expressed that Serang monastery is main Tewa (Major site) of the Kyimalung. While the Prok village of Nubri valley is supposed to be play ground of the Kyimalung , The Crack village under Kutang region is considered as store house for the Kyimalung while the another village Chhak and Kwak is regarded as placement area for kitchen utensils. The Kaltal locally called as Kaltso is very beautiful glacier melt lake located upper side of Prok village is supposed to be source of salt for Kyimalung region.



Prok village: The playground of Kyimalung



Kaltal Lake: The future source of Salt for Kyimalung



Mt. Shringi: The store house of Ter in Kyimalung

5.5 KHENPO TASI TSERING -RIPONG MONASTERY, LHO

The real name of Ripong monastery is Ngakyur Parmul Jhyangju dharkeling is very ancient monastery belongs to Ngingma sect of Tibetan Buddhism. The Ripong monastery is operating monastic school having more than 100 monk children. According to the Venerable Khenpo 24 different holly and religious objects preferably called as Neh were hidden inside the Beyul region of the world. Among 4 Beyul region Khempalung lies in east part of the world, Pemakyo in west lies in India, Kyimalung in north and Demajung in south lies around the Sikkim region of India. He further said that those who visited these four Beyul will never have to face trouble of war, calamities and sufferings. These four Beyul is considered to be most safe place where people can live in harmony with nature, peace and happy. People will feel 100 years of life span as one year if they dwell in Beyul. However those people who dwell inside Beyul should be sincere, spiritual and open hearted. Those people who have great faith upon the spiritual life, sincere and open heart then they can see the entire hidden Ter inside the Beyul. With respect to wild life conservation all the living beings should be conserved for the well beings of human. All the wild life are like as parents as they guard the nature and protect us hence killing and disturbing to the wild life is sin and faces trouble and brings natural calamities, suffering to the human. According to Khenpo 40 different Ter has been hidden inside the Mount Shringi which is locally called as Gang Tasipalsang. The local communities are still not permitted the mountaineering group to climb the Mt. Shringi in Kutang valley.



Ripong Gumba: Learning centre for Beyul

5.6 SUMMARY OF THE INTERACTION HELD WITH MONASTIC CHIEF

Chum and Nubri valley of Kyimalung region was meditation centre for renowned Buddhist monk Milarepa as one can see Milarepa caves near Pyuren phuk in Chhekampar. The Snow leopard is regarded as protector deities it is called as Jibta in Tibetan dialect. One should not do any disturb on its habitat and any trouble for its movement, feeding. We should not pollute its territories and keep it natural and free habitat for snow leopard. If its habitat is remained undisturbed and sacred then the snow leopard will not even kill the livestock.

The worship being made before entering into the high pasture and forest of Beyul region will symbolize the respect to the Jibta the protective deities that will permits comfortable movement and able to accomplish intended task.

Mr. Garwang Dhorje was great monk who got meditation in Lhamten Gumba which is supposed to be centre of Kyimalung. 24 different holly and religious objects preferably called as Neh in Tibetan dialect has been hidden inside the Beyul region of the world. Beyul will never have to face trouble of war, calamities and sufferings when adverse situation prevails over the rest of world.

With respect to wild life conservation all the living beings should be conserved for the well beings of human. All the wild life are like as parents as they guard the nature and protect us hence killing and disturbing to the wild life is sin and faces trouble and brings natural calamities, suffering to the human.

CHAPTER-6

ROLE OF BEYUL IN BIODIVERSITY CONSERVATION

6.1 BIODIVERSITY IN KYIMALUNG

Kyimalung region or Manaslu Conservation Area is exceptionally rich in biodiversity. It is a home to over 19% of the total species of mammals and 13% of birds found in the Nepal. A preliminary biodiversity survey conducted in 1997 recorded 33 species of mammals, 110 species of birds, 3 species of reptiles, 11 species of butterflies and 222 species of plants in 11 forest types. The area is good habitat for Snow leopard, Himalayan thahr, Musk deer, and Blue ship. The local communities called as Shau for the Snow leopard. The higher part of Chum valley and Sama, Lho VDC and higher part of the Prok area is good habitat for the Snow leopard. Occasional livestock depredation takes place by the Snow leopard commonly on goat and sheep, horses etc. Due to strong influence of the Buddhism the local communities do not kill the wild life and poaching is strictly prohibited by the local communities and monastic group.

TABLE NUMBER 2

Checklist of Mammals recorded from MCA

S.N	Scientific Name	Common Name
Family : Cercopithecidae :		
1.	<i>Macaca assamensis</i>	Assamese Monkey
2.	<i>Macaca mulata</i>	Rhesus Monkey
3.	<i>Semnapithecus entellus</i>	Hunuman Langur
Family : Canidae :		
4.	<i>Canis Lupus</i>	Grey Wolf
5.	<i>Canis aureus</i>	Golden jackal
6.	<i>Vulpes Vulpes</i>	Red Fox
7.	<i>Cuon alpinus</i>	Dhole
Family : Ursidae :		
8.	<i>Ursus thibetanus</i>	Himalayan Black Bear
Family: Mustelidae		
9.	<i>Mustela Libirica</i>	Himalayan Weasel
10.	<i>Martes foina</i>	Stone Marten

11.	<i>Martes flavigula</i>	Yellow Throated Marten
12.	<i>Lutra sp.</i>	Otter
Family: Viverridae		
13.	<i>Paguma larvata</i>	Musk Plam Civet
Family : Felidae		
14.	<i>Felis chaus</i>	Jungle cat
15.	<i>Prionailurus bengalensis</i>	Leopard cat
16.	<i>Felis lynx</i>	Lynx
17.	<i>Panthera pardus</i>	Spotted Leopard
18.	<i>Panthera uncia</i>	Snow Leopard
Fam : Moschidae		
19.	<i>Moschus chrysogaster</i>	Himalayan Musk Deer
Fam : Cervidae		
20.	<i>Muntiacus muntjak</i>	Barking deer
Fam : Bovidae		
21.	<i>Naemorhedus goral</i>	Himalayan Goral
22.	<i>N. Sumattraensis</i>	Mainland Serow
23.	<i>Hemitragus jemlahicus</i>	Himalayan Tahr
24.	<i>Pseudois nayaur</i>	Blue Sheep
Fam : Hystricidae		
25.	<i>Hystrix brachyura</i>	Malayan porcupine
Fam : Sciuridae		
26.	<i>Dremomys lokriah</i>	Orange Bellied Himalayan Squirrel
27.	<i>Marmota bobak</i>	Himalayan Marmot
Fam : Pteromyidae		
28.	<i>Petaurista petaurista</i>	Red Flying Squirrel
Fam : Leporidae		
29.	<i>Lepus Olostolus</i>	Wooly Hare
Fam : Ochotonidae		
30.	<i>Ochotona roylei</i>	Himalayan House Hare
31.	<i>Ochotona Curzoniae</i>	Black Lipped Pika
Fam : Hipposideridae		
32.	<i>Hipposideros spp.</i>	Himalaiyan Leaf Nose Bat
Fam : Rhinolophidae		
33.	<i>Rhinolophus spp</i>	Horeshoe Bats

Source: MCAP Biodiversity Survey: 1998, MCAP database

6.2 RELIGIOUS VALUE OF WILD LIFE IN BEYUL

One of the most illustrative influences of Buddhist thought on nature and wildlife protection is the doctrine of rebirth. This principle holds that a human being dying can be reborn as an animal or an animal upon dying can be reborn as a human being. This integrates the sense of a shared common condition for all sentient life forms on moral grounds. Thus, it is possible for a human being to be reborn as an elephant and for an elephant to reborn as a human based on moral aspects of their previous lives (Buddhism and Deep Ecology for protection of wild Asian elephants in Myanmar: A resource guide by Daniel Hanning Ph D)

In the Lankavatara Sutra, the Buddha notes, "In the long course of rebirth there is not one among living beings with form who has not been mother, father, brother, sister, son, or daughter, or some other relative. Being connected with the process of taking birth, one is a kin to all wild and domestic animals, birds, and beings born from the womb." Thus a poacher killing an elephant could, in essence, be killing a human relative.

Beyul are lies in the mountain region of the world. The mountain region of the world is quite rich in wild life. Mountain region are habitat for one of the most endangered species like as Snow leopard and its prey species blue sheep, Himalayan marmot etc. Hunting and poaching are strictly prohibited in the region of Beyul as the wild life is regarded as precious properties of Beyul. One of the veteran and senior monk of Buddhist Milarepa meditated around the several places of Beyul hence the. "Snow, rock and clay mountains are regarded as Mila's hermitages, Snow and glacial rivers are Mila's drinking water, Deer, gazelle and blue sheep are Mila's livestock, Lynx, wild dog and wolf are Mila's guards, Langur, monkey and brown bear are Mila's playmates, Thrushes, snow cock and griffon are Mila's garden birds."

From a Buddhist point of view with its laws of cause and effect, the larger the animal one kills, the larger is the bad karma (counter action to the action) accumulated. If one kills an insect, for example, the bad karma accumulated would be very little in contrast to killing an elephant.

"Today more than ever before", His Holiness The Dalai Lama told a reporter, "life must be characterized by a sense of Universal Responsibility, not only nation to

nation and human to human, but also human to other forms of life." (How Buddhism Can Help Protect Nature- by Dr. Chatsumarn Kabilsingh)

6.3 ATTITUDE TOWARDS ANIMAL AND PLANT LIFE

In the Mahayana school of Buddhism, animals are regarded as having a Buddha nature, just as humans do, and this gives them the potential to also become enlightened. The Buddha believed in the concept of reincarnation and argued that all beings living in the animal realm have at one point been our mothers, brothers, sisters, fathers, children and friends. Therefore, humans and animals are part of a single family. We are all inter-connected.

The Five Precepts make up the Buddhist code of ethics. The first of the five precepts bans the taking of life and in its broadest sense would ban the killing of both humans and sentient beings. One of the main focuses of Buddhism is on suffering in the world (The First Noble Truth of the Buddha says that "life is suffering"). Since suffering is something which we want to eliminate, and since animals can also suffer, Buddhists believe we should not inflict suffering on them. A concern for animals is found in Buddhist history too. The first Buddhist monarch of India, Asoka, said he intended to put an end to killing certain animals for food, animals and humans should be equally protected. (Animal Ethics in Hinduism, Buddhism and Jainism)

The Buddhist monk has to abide by an even stricter code of ethics than the layman. He has to abstain from practices which would involve even unintentional injury to living creatures. For instance, the Buddha promulgated the rule against going on a journey during the rainy season because of possible injury to worms and insects that come to the surface in wet weather. The same concern for non-violence prevents a monk from digging the ground. Once a monk who was a potter prior to ordination built for himself a clay hut and set it on fire to give it a fine finish. The Buddha strongly objected to this as so many living creatures would have been burnt in the process. The hut was broken down on the Buddha's instructions to prevent it from creating a bad precedent for later generations. The scrupulous nonviolent attitude towards even the smallest living creatures prevents the monks from drinking unstrained water. It is no doubt a sound hygienic habit, but what is noteworthy is the reason which prompts the practice, namely sympathy for living creatures.

Buddhism also prescribes the practice of Metta, "loving-kindness" towards all creatures of all quarters without restriction. The Nandivisala Jataka illustrates how kindness should be shown to animals domesticated for human service. Even a wild animal can be tamed with kind words. Parileyya was a wild elephant who attended on the Buddha when he spent time in the forest away from the monks. Man and beast can live and let live without fear of one another if only man cultivates sympathy and regards all life with compassion.

The understanding of Kamma and rebirth, too, prepares the Buddhist to adopt a sympathetic attitude towards animals. According to this belief it is possible for human beings to be reborn in subhuman states among animals. According to the Macchuddana Jataka the Bodhisattva threw his leftover food into a river in order to feed the fish, and by the power of that merit he was saved from an impending disaster. Thus kindness to animals, be they big or small, is a source of merit — merit needed for human beings to improve their lot in the cycle of rebirths and to approach the final goal of Nirvana.

Buddhism expresses a gentle non-violent attitude towards the vegetable kingdom as well. It is said that one should not even break the branch of a tree that has given one shelter. Plants are so helpful to us in providing us with all necessities of life that we are expected not to adopt a callous attitude towards them. The more strict monastic rules prevent the monks from injuring plant life. (The Buddhist Attitude towards Nature by Lily de Silva © 2005–2011)

Buddhism is a religion with deep connections to the Earth and environmental protection. The Lord Buddha was born in the Lumbini Garden, carried out religious practices in the forest, attained enlightenment under the Bodhi tree and gave the first teaching at Deer Park. The monasteries where Buddha offered his teachings were all gardens or forests, such as the Amravana Garden, Bamboo Grove and Jeta Grove. Lord Buddha passed on to Nirvana between two Sal trees near Kusinagara. Many events and stories in Buddhism embrace an environmental component.

There are various Buddhist deities and stories associated with animals and with the cat family in particular. Think of the great saint Padmasambhava who rides a flying tigress; Vaishravana, the Buddha of wealth who rides a lion; and Princess Mandarava, the consort of Padmasambhava who manifested as a cat-faced dakini in Bengal. The

snow leopard has profound religious, cultural and ecological significance in Bhutan, associated with a miracle of Milarepa, the greatest of the teachers of Buddhism in Tibet and Bhutan. There are stories of Buddhist lamas traveling to Tibet in the form of snow leopards in search of rare medicinal herbs. (His Holiness the 17th Gyalwang Karmapa Ogyen Trinley Dorje- Buddhist Statement on Wildlife Conservation)

TABLE NUMBER 3

Medicinal Plant species used in MCA

S.N.	Botanical Name	English Name	Nepali Name
1	<i>Acorus calamus</i> L. (Araceae)	Sweetflag	Bojho
2	<i>Allium przewalskianum</i> Regal (Amaryllidaceae)	Aromatic Leaf Garlic	Jimbu
3	<i>Allium wallichii</i> Kunth (Amaryllidaceae)	Wild Garlic	Banlasun
4	<i>Cordyseps sinensis</i> (Berk) Sacc. (Claviciptaceae)	-	Yarsagumba
5	<i>Dactylorhiza hatagirea</i> (D. Don) Soo (Orchidaceae)	Ground Orchid	Panchaunle
6	<i>Delphinium denudatum</i> Wall ex. Hook.f et Thoms. (Ranunculaceae)	-	Nirbishi, Nilo Bish
7	<i>Delphinium himalayai</i> Munz (Ranunculaceae)	-	-
8	<i>Ephedra gerardiana</i> Wall. Ex Stapf (Epedraceae)	Ephedra	Somlata
9	<i>Eupatorium adenophorum</i> Spreng. (Asteraceae)	-	Banmara
10	<i>Fritillaria cirrhosa</i> D.Don (Liliaceae)	-	Kakuli
11	<i>Lyonia ovalifolia</i> (Wall) Drude (Ericaceae)	-	Angeri
12	<i>Nardostachys grandiflora</i> DC. (Valerianaceae)	-	Jatamasi
13	<i>Picrorhiza scrophulriiflora</i> Pennell (Scrophulariaceae)	-	Kutki
14	<i>Prinsepia utilis</i> Royle (Rosaceae)	-	Dhatelo
15	<i>Swertia chirayita</i> (Roxb.) Karsten (Gentianaceae)	Chiretta	Chiraito
16	<i>Terminalia bellirica</i> Gaertn. (Combretaceae)	Bastard Myrobolan	Barro
17	<i>Terminalia chebula</i> Retz. (Combretaceae)	Chubelic Myrobolan	Harro
18	<i>Thalictrum foliolosum</i> DC. (Ranunculaceae)	-	Dampate

Source: MCAP Biodiversity Survey: 1998, MCAP database

6.4 SNOW LEOPARDS AND ITS SPIRITUAL VALUES

Of all the big cats, leopards are the best at stalking prey. They can remain silent and inconspicuous until they are within only a few feet of their prey. Then they reveal themselves only for a few seconds at the instant of attack.

The snow leopard has been surrounded by mystery and lore. In Central Asia arose a belief that snow leopards do not eat the flesh of their victims, but only suck their blood. Although this probably originated because of the puncture marks created when the leopard suffocates its prey, it has great symbolism. An animal that only took the blood and not the flesh may indicate great discrimination so that only the powers and life force of the prey is assumed and not its weaknesses (symbolized by the flesh). There is also an old story of Milarepa, Tibet's poet-saint, who was stranded for six months in the Great Cave of Conquering Demons. When his followers went to find him, they found he had been transformed into a snow leopard. The snow leopard is a totem that can reflect a renewed energy, ability, opportunity to conquer one's own great demons. Those with this totem would do well to research and meditate upon the life of Milarepa.

The snow leopard lives in the high mountains. Mountains have always been places separate from humans. They were abodes of gods. They are places of good vista. The snow leopard is solitary and secretive, so for it to be seen is a rare and precious experience - even if only in a vision. The snow leopard has an uncanny ability to blend into the rocky vastness of its environment. Although they have a stocky appearance, due to their thick coat, they are actually slightly smaller than regular leopards, but they are equally good predators. The qualities of the bharal (blue sheep) should also be studied by those with this totem as it is one of the most common preys. ("Animal Speak-Spiritual; Magical Powers of Creatures Great; Small", Author Ted Andrews. A wonderful book available at your local bookstores)

On September, 2013: A new study, published by the big cat charity Panthera, has confirmed the critical role of Tibetan-Buddhist monasteries in the fight to conserve the endangered snow leopard. Led by Dr. Li Juan of Peking University, the Panthera supported study confirms that more than 300 monasteries inhabit the same high

altitude region as the snow leopards of the Tibetan Plateau, and protect more snow leopard habitat than local nature reserves.

The study showed that nearly half of the monasteries are found in snow leopard habitat, while 90% exist within 5 km of snow leopard range in the Plateau's Sanjiangyuan region. Monks on the Tibetan Plateau serve as de facto wildlife guardians. Tibetan Buddhism considers the snow leopard and its habitats strictly sacred, and the monks patrol wild landscapes surrounding monasteries to enforce strict edicts against killing wildlife. Senior monks, including the Rimpoche and Khenpos, are important influencers in their communities, positively impacting followers' attitudes and behavior towards wildlife.

The study shows that Tibetan Buddhism is practiced across an extraordinary 80% of snow leopard range, and so monastery-based snow leopard conservation could apply over a much broader area than the Tibetan Plateau.

Panthera's Vice President, Dr. George Schaller, explained, "Buddhism has as a basic tenet the love, respect, and compassion for all living beings. This report illuminates how science and the spiritual values of Tibetan Buddhism can combine their visions and wisdom to help protect China's natural heritage. Such an approach to environmental conservation needs to be emulated by all the world's faiths." Tibetan Buddhism considers the snow leopard and its habitats strictly sacred. (<http://www.wildlifeextra.com/go/news/tibet-monateries.html#cr>)

6.5 SOME VISIBLE PRACTICE OF BEYUL IN KYIMALUNG

6.5.1 CASE STUDY OF CHUM VALLEY

Chum valley lies in the eastern part of Beyul Kyimalung is the origin of Shyar khola comprising two VDC that is Chhekampar and Chumchet. Lhokpa the small hamlets is entry points of Chum valley while Mu gumba is the last settlement region lies in upper most part of Chum valley.

During the time of first Drukpa Rimpoche, the Chum valley was declared as nonviolence region called Sekya in Tibetan dialect. But since the last 3 to 4 years the effectiveness of declaration being deteriorated and some incidence of killing livestock have been seen in certain places. Considering this situation, the current (second)

Drukpa Rimpoche wanted to study the interest of local communities hence he organized communities meeting and put the agenda for appropriateness of nonviolence measures for Chum valley. More importantly he stressed this agenda as a massive discussion in order to make convenient life of the communities. The Rimpoche wants to hear public opinion and their interest openly without any hassle. Finally all the communities requested to the Rimpoche for strict implementation of nonviolence act. Not only from the people of Upper Chum valley but even from the lower Chum (Chumchet VDC) the entire communities requested to incorporated the lower Chum area also under the jurisdiction of nonviolence region. Consequently, the declaration of nonviolence was held on 25th April, 2012 on the eve of Chum festival celebration. During the Chum festival celebration the Prime minister of Nepal Dr. Babu Ram Bhattarai attended as chief guest with all the representatives of political parties including the main representatives of government line agencies and NTNC-MCAP. Till date nonviolence local act is strictly implemented in these two VDC of Chum valley. The initiatives were taken by the Drukpa Rimpoche with the local communities.



Cultural dance on the eve of Sekya declaration in Chum valley

6.5.2 THE ROLE OF VENERABLE CHHYOKI NGIMA IN SERANG GUMBA

The 11th Serang Lama was Chö Kyi Ngima. He became a monk and entirely dedicated his life to the Dharma. He studied and trained at Choten Gompa in Sikkim with the 4th Dodrup Chen Rimpoche as his teacher (Root Lama). Dodrup Chen Rimpoche appreciated Cho Kyi Nyima for his sincerity and dedication of purpose. After completing his training, Chhyoki Ngima returned to Serang and rebuilt the Serang Gonpa. He then invited Dodrup Chen Rinpoche to consecrate the Monastery

(Rabnay) and give spiritual empowerments (Wangs) to the monks and nuns.

In 2000, Dodrup Chen Rinpoche sent Karma Tulku to Serang Monastery. Karma Tulku originally came to Chorten Gonpa, Dodrup Chen Rinpoche's main monastery which is in Sikkim, as a small boy. He trained at Chorten Gonpa for many years and is considered to be an exceptional being. At Serang monastery, he shared responsibility with Chhyoki Ngima Lama.

After the death of Chokyi Ngima in 2006, Karma Tulku assumed responsibility for the Monastery.

The monastery is small and surrounded by rocky mountains. The area itself is very poor. Property is not an issue. Dodrup Chen Rinpoche considers that everything will turn out well here, now that Karma Tulku has established residence as head of the monastery and the people have developed confidence in him.

Serang region is one of the most important parts of Kyimalung. The area lies in remote region. So the difficulty for access and the lack of communication prevent the outside world from encroaching; remoteness and inaccessibility provide a serene and undisturbed environment perfect for the practice of Dharma.

Serang monastery is the central monastery in the region and there are twelve outlying monasteries. Because of Serang Gonpa's (another name for Nubri Monastery) reputation for high quality Dharma education, Monks and nuns come from these twelve to study at the Nubri Shedra (Scripture College).

During the time of Venerable Chhyoki Ngima as a head of Serang monastery he declared code of conduct for the local people of Bihi VDC in order to keep the area peace, harmony and prosperous. He instructed all the people residing in Bihi VDC not to do poaching of wild life and brought into the main stream of Dharma through the strict restriction on killing animal.



Furthermore he suggested all the communities to destroy their local gun and throwing it into the river. The entire people agreed upon the instruction of head monk and do accordingly. Now the entire household become completely devoid of local gun that greatly contribute anti-poaching campaign organized by head Lama Chhyoki Ngima. Consequently, now Blue sheep are grazing near the premises of Serang monastery.

The head monk always remind local people the holly Mount Shringi contain high numbers of religious objects (Ter) since the very beginning of Beyul Kyimalung. So it should be protected and no one should pollute the sacred mountain. During his time he completely stopped three expedition team of German and other countries to ascent the holly Mt. Shringi. Till date no one is dare to climb mount Shringi and did not notice any foreign expedition team to ascent this sacred mountain. The local people are still follow the code of conduct being formulated by the late monk Chhyoki Ngima and contributing environmental conservation at Bihi VDC of Kutang valley.

CHAPTER-7

LOCAL PERCEPTION ON BEYUL

7.1 LOCAL PERCEPTION THROUGH FOCUS GROUP DISCUSSION

The short discussion was organized in Kathmandu as the participants were represented from the Nubri, Kutang and Chum region. Some of them were teachers while most of the participants were monks and local key person. The general objectives of the discussion were briefed and mainly focusing on its feature, steps for conserving the Beyul traditions, role of Beyul in Biodiversity conservation and finally its challenges for preservation.

7.1.1 Meaning of Beyul

The word Beyul composed up two words that is "Be" means hidden and "Yul" means a place or valley. According to local key person Guru Padmasambhava has hidden powerful objects (Ter). Beyul is sacred and secret region where the people are almost spiritual and are strong follower of Buddhism in everyday life. These hidden valleys are kept in care of protective deities.

7.1.2 Characteristics of Beyul

- Beyuls also contains many special marks including foot and palm prints of great religious saints, lama's meditation caves of great spiritual persons, places with diverse flora and fauna, peaceful and exotic natural beauties and religious people who are compassionate to all sentient being. The residents of Beyul are lucky, fortunes and spiritual, helpful, sincere and more open hearted behave friendly, keep harmony with all living beings and nature. Being remained as devotees of gods and do chanting regularly for the wellbeing of all living things, refrain from greed, war, conflict are the special feature of the local people within the Beyul.
- The snow caped mountain, different hills, beautiful moraine, river stream, waterfall, densely forested area with small lakes, pasture land etc dwelled with different birds, mammals are the natural characteristics of Beyul.

- Beyuls are endowed with cultural heritage sites basically numerous monasteries, stupas, religious and holly sites, caves where the religious people can live for meditation and learning centre to free from sufferings.
- Beyul are the natural areas having beautiful landscape, the settings where the area are completely natural and wilderness zone and having minimal impacts from the human activities that disturbed nature and wild life.

7.1.3 Code of conduct for Beyul

The basic code of conduct for the Beyul dwellers are really important to sustain their life and moving ahead for the prosperous life.

1) The practice of Sekya (Non violence)

It is extremely sin to kill the living beings such as wild life, birds and others. The people of Beyul love for nature and wild life, birds. They regarded that the wild life and birds are their family and should keep alive and any misconduct against these creature is strictly prohibited. No using working animals and people do not eat farm animals, therefore they grow kindness which leads to a better life and better health. There should be no hunting of animals and many Buddhists buy and release wildlife as a way to release the suffering. A Buddhist's behavior towards animals should help improve the quality of life of the whole world, not just for his or her own spiritual, material, and living fields.

2) Do not pollute

Beyul area should be free from any type of waste. The area contains many sacred religious objects so it should free from pollution like garbage, plastics and any form of waste deposited inside the holly place. The deposition of garbage, waste and pollution will creates trouble to the deities and holly area converted into impurities that brings many calamities. The consequents of pollutions in the sacred region like Beyul brings suffering to the people and natural world also.

3) Spiritual life

The people of Beyul believe on Buddhist and their way of living is completely based on religious traditions, practices and spirituality. The life in Beyul are simple and entire activities are geared to achieve dharma and sanity. From the very beginning of their existence people livelihood, village affairs and activities are based on indigenous knowledge particularly Beyul traditions. In general people are using their time for meditation, religious activities and chanting mantras.

4) Moral values

The residents of Beyul always expecting good blessing from the gods. They believe that such a blessing is only possible by doing good deeds, behavior, being helpful to the all people and living creature. Sincerity, positive way of thinking, open hearted, devoid of greed's are some example of Beyul dwellers. Greedy, ill spirit, negative attitude people cannot exist in Beyul region and they cannot enjoy the sacred and spiritual feelings of Beyul region.

5) Interconnected and interdependence

The entire living creature whether plants or animal are interconnected and interdependent with each other. No any living creature can sustain alone without the supports of others. The local people believed that for prosperous life of the human beings all the natural settings including wild life and plants should alive soundly with harmonic relation.

6) Beyul should be sustain for the benefits of all living creature

Most of the local people opined that the script of Beyul should be translated into the Nepali and English language to teach the younger generation and teenage group in order to aware the basic principle of Beyul and its code of conducts.

7) Role of Beyul in Biodiversity conservation & challenges for preservation

The teachings of Guru Rimpoche (Padmasambhava), the founder of Beyuls, are for the wellbeing of all living beings. If religious perspective is given more

importance through faith, respect and beliefs, it will be very helpful in conservation. Beyuls are natural and unique places, for example the Manaslu region, and the Beyul concept is well accepted in other Himalayan regions. The conservation in the name of Beyul preservation can induce strong influence upon the local communities rather than science based conservation strategy. The feature of Beyul is spiritual life and keeping harmony with the nature have a greater contribution for sustainable way of living. There is a strong influence of sacred sites in tourism which improves livelihood and at the same time it has a greater chance to promote cultural tourism and that attract many tourist to visit in such a pristine region. In fact Beyul enhances the spiritual development among the local people that will promote basic code of conduct, moral education contributing ideal society in the region.

Modernization drives with mass tourism may have greater threat for the loss of Beyul concept. Lack of continuous follow-up of Beyul issues cause delay in policies. Improper development and management of tourism could have diminishing impact on Beyul traditions. Beyul could be show case for tourism benefits rather than its real feelings and spiritual development. There could be high risk for the sales of tourism product in the name of Beyul. External environment can be influenced if Beyul's are freely opened. Beyul may be over-exposed and commercialized which may cause decline of its cultural and religious values. Commercialization may lead to unwanted development. Most of important Beyul sites are lies in remote and difficult to access by normal people. However development of physical infrastructure may encourage loss of arts and artifacts of Beyul due to easier access and movement. In the name of tourism more people will be concentrated in the delicate and fragile region of Beyul could damage the mountain environment. Since the Beyul region is very remote and less access to the government representative. Uncontrolled management may pose greater threat for sustaining Beyul traditions. Incompatible government laws and regulation have greater role for deteriorating Beyul traditions and concept. There are so many archaeological sites and historical areas having high cultural values, traditions may goes into the lost due to less attention from the government and concerned authorities.

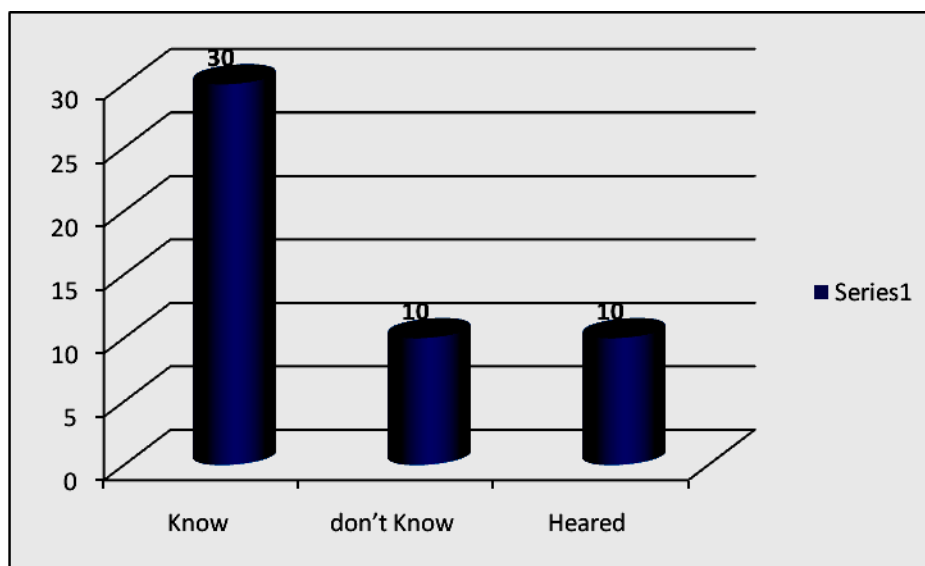
7.2 LOCAL PERCEPTION THROUGH QUESTIONNAIRES

This method was used for collecting views of key persons and others regarding Beyul, reason for its declaration, importance of wild life, how to sustain it and role of different stakeholders for preservation of Beyul.

The short questionnaires containing 10 questions were distributed among 50 key persons representing local teachers, village elites, herders and local people in order to get basic information, the level of awareness, how it links with the biodiversity conservation, conflict between government regulation and Beyul traditions & finally how to sustain it.

1) Awareness regarding the Beyul

Assessing basic knowledge on Beyul is an important factor among the local communities of the Beyul Kyimalung region. At the initial stage, we assumed that the knowledge on Beyul may be limited to the monastic group only and comparatively the community of MCA has lesser information pertaining to Beyul.

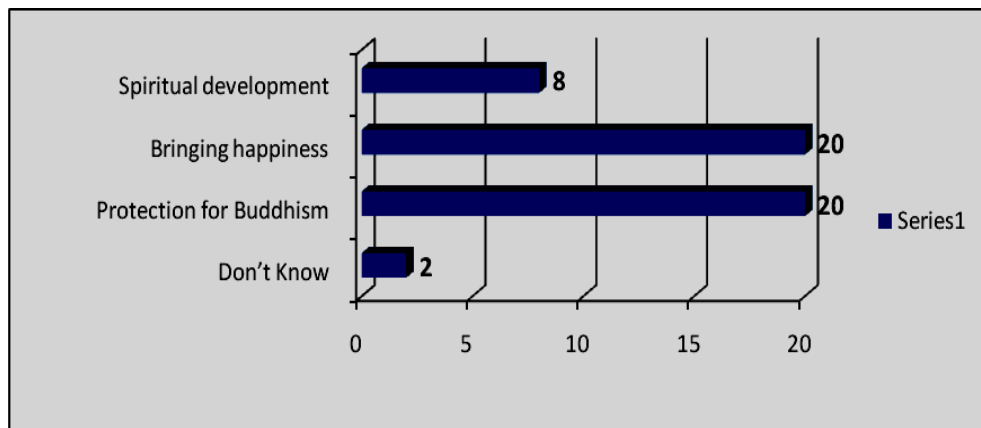


Awareness regarding the Beyul

However, majority of people know about the Beyul and very few people said they don't know while some people only heard about it.

2) Reason for declaration of Beyul

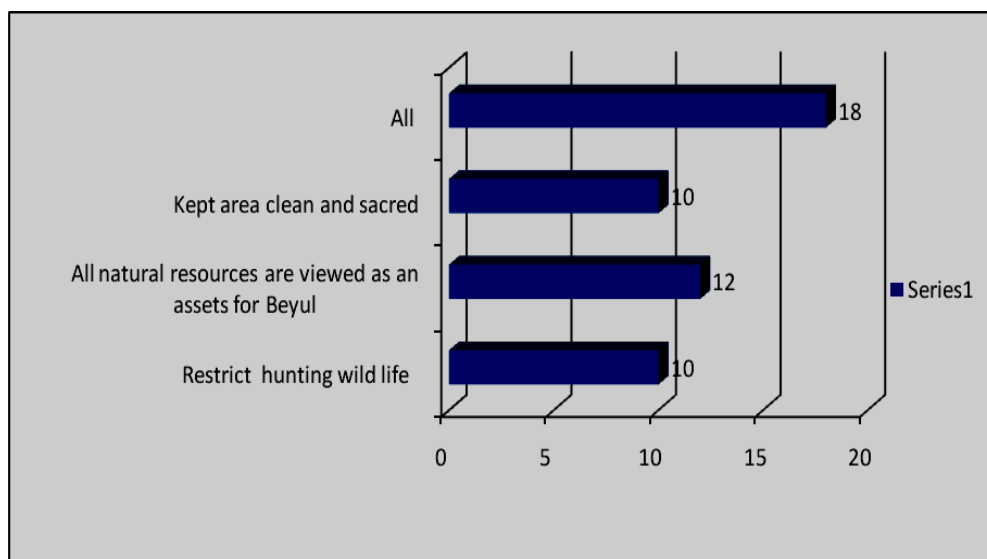
There are limited number of Beyul in the world and most of them lies in high mountain region, remote area that seem to be geographically difficult to access by normal people. It is really interesting facts to know why particular area being declared as a Beyul and that we try to explore from the community also.



Reason for declaration of Beyul

From the above observation majority of the people suggested that Beyul was declared for the protection of Buddhism and bringing happiness to the people while some of them also focus that it is for spiritual development.

All the respondents stressed that Beyul will definitely supports for the conservation of environment.

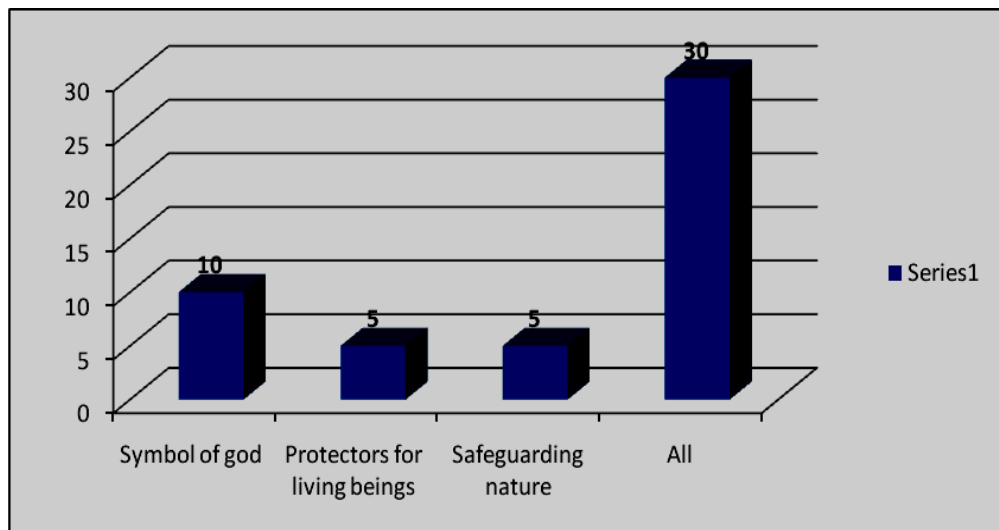


How Beyul supports for environment conservation

Furthermore most of the people assumed that it will really supports for conservation of environment by maintaining the area clean, restrict the killing of wild life and natural resources are regarded as high value assets for sustaining Beyul.

3) Perception of Beyul upon the conservation of wild life

How Beyul views upon the importance of wild life inside the territories of its region could be one of the most critical issues relating it with the biodiversity conservation. Wild life is integral part of biodiversity so losing or killing of wild life may have damaging impacts upon the entire ecosystems of flora and fauna. At the same time Beyul perceived wild life are the integral part of its doctrines needs careful management of their habitat by restriction on killing and keep it undisturbed.



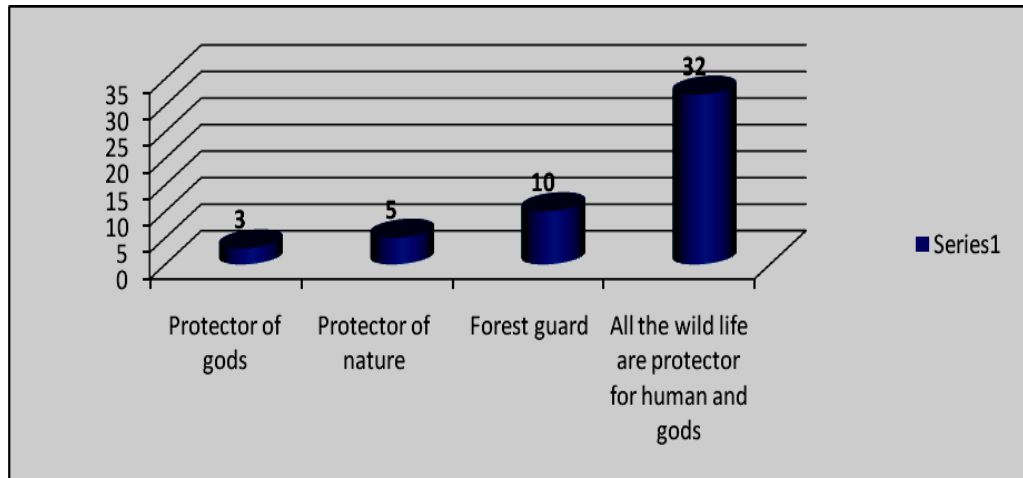
Perception of Beyul upon the conservation of wild life

Majority of people collectively believed that wild life are all symbol of god, protecting living beings and nature. This indicated the communities of Beyul have strong sense of respects towards wild life and trees that have positive impacts on biodiversity conservation.

4) The symbolic representation of Snow leopard in Buddhism and Beyul

Snow leopard is very attractive wild animal found in high mountain region of Nepal basically Everest area, Langtang and Annapurna region of Manang and

Mustang district. Snow leopard is one of the most endangered species in world. It is also termed as Queen of the Mountain.

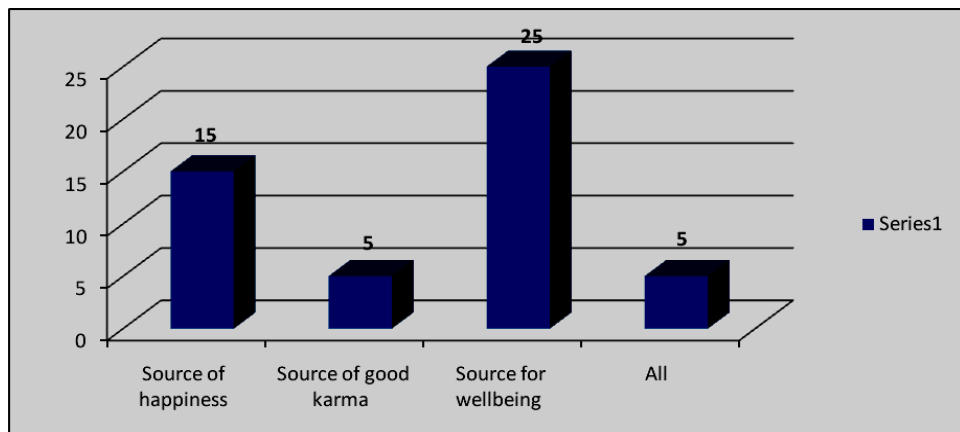


The symbolic representation of Snow leopard in Buddhism and Beyul

Majority of respondent opined that including Snow Leopard all wild life are symbol of protector for human beings and gods.

5) The meaning of Beyul Kyimalung

Beyul are characterized by pristine area where the wild life moves freely and its habitat remained undisturbed. Out of several Beyul in Nepal, Beyul Kyimalung is one of them lies in northern Gorkha of Nepal.

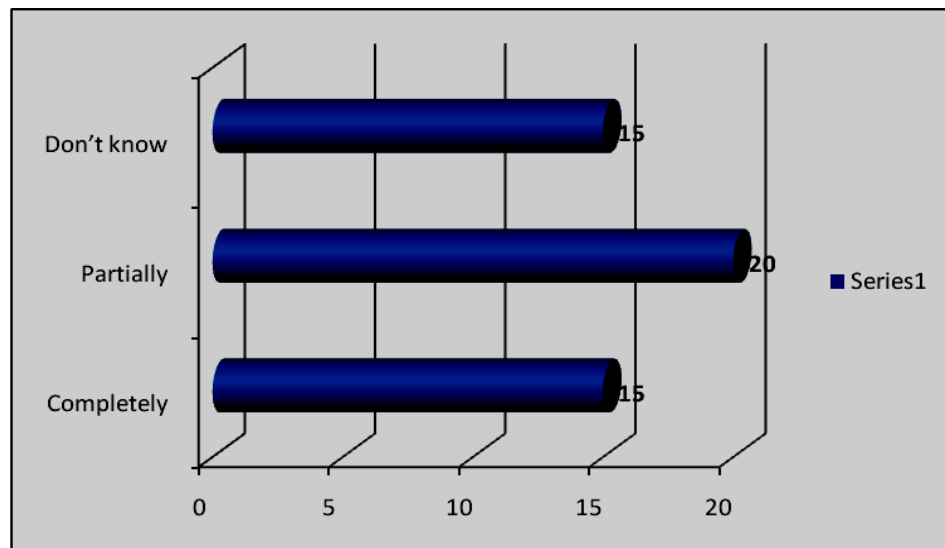


The meaning of Beyul Kyimalung

Majority of local communities opined that the meaning of Kyimalung is source of well being however some people expressed it as a source of happiness.

6) The implementation of Beyul principles and concept in Kyimalung areas

Beyul's were declared that assured preservation of Buddhism religion when the world become worst and will be fully converted into secular realm. The basic principle of Beyul was fully implemented at early stage of society when people were living completely with spiritual life. One should know the fact that weather the same doctrine of Beyul is still fully implemented or not.

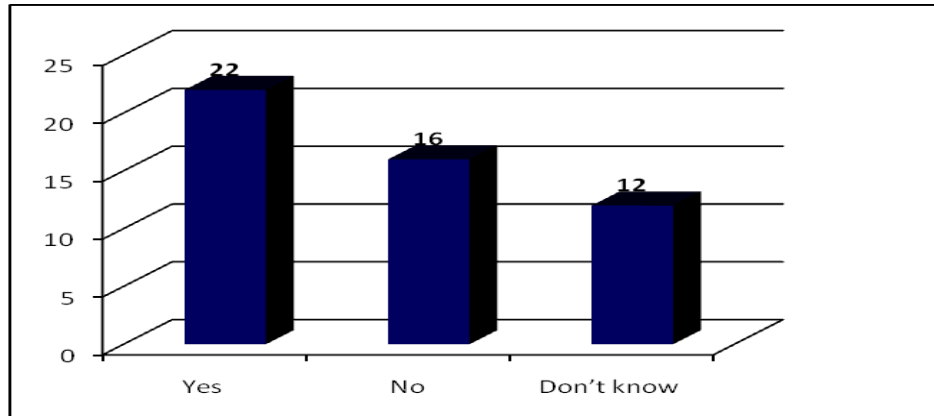


The implementation of Beyul principles and concept in Kyimalung areas

Majority of respondent expressed that Beyul principle and traditions are partially implemented in the Kyimalung area. However some of them opined it is fully implemented in some areas particularly monastic institution. So the monastic group assumed that it is fully implemented in MCA region.

7) The influences of government regulations on Beyul traditions and practices

Beyul Kyimalung of MCA region is quite isolated and remote mountain region. At early stage the influence of central government was very low and village affairs were carried out through indigenous system of Beyul. However since the advent of Democracy in Nepal, the central government gradually extends its jurisdiction more effectively over the Manaslu region of Beyul Kyimalung.

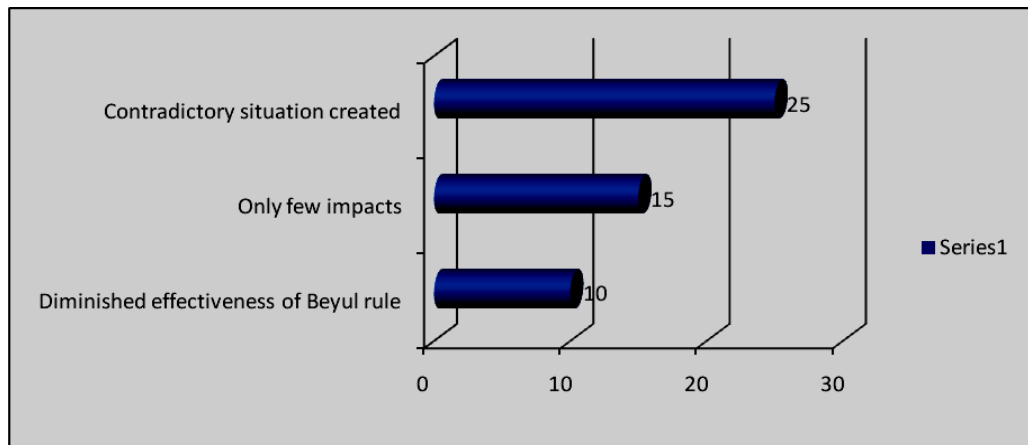


The influences of government regulations on Beyul traditions and practices

With respect to this question most of the communities opined that government regulation have diminishing affects on Beyul traditions and practices. However some of them expressed that it has no any effect upon it.

8) Negative impacts of government regulation upon the Beyul tradition

The indigenous governing system of Beyul is a bid different with respect to the existing government regulation. There could be possibility of negative impacts on Beyul system if the state regulation being formulated and implemented by undermining traditional system and ignored the Beyul system.

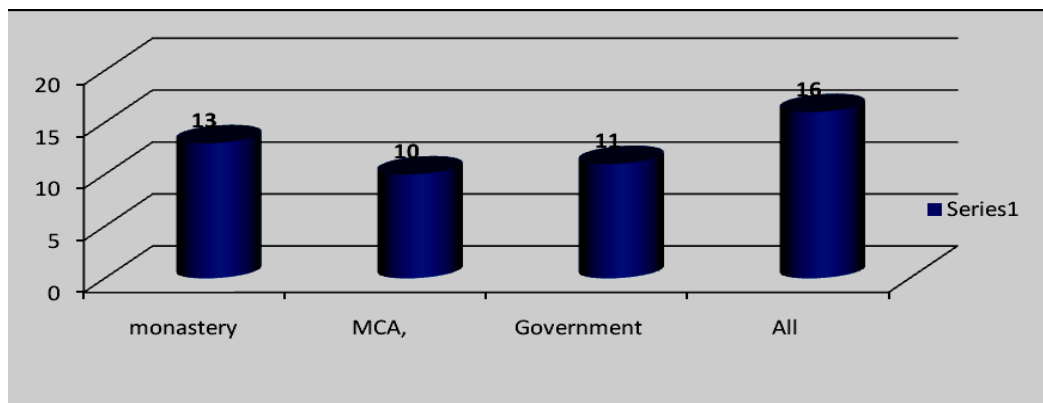


Negative impacts of government regulation upon the Beyul tradition

Majority of the local communities expressed that it will create contradictory situations but some of them said that it will have less impacts upon the Beyul traditions.

9) Major institutions that may have influential role for preservation of Beyul concept

Beyul Kyimalung falls under the Manaslu conservation area since the beginning of 1998 as the government declared Manaslu region as Conservation Area covering the 7 VDC of northern Gorkha. So the MCAP office and monastic institution along with government line agencies have major role for the preservation of Beyul system in MCA region.

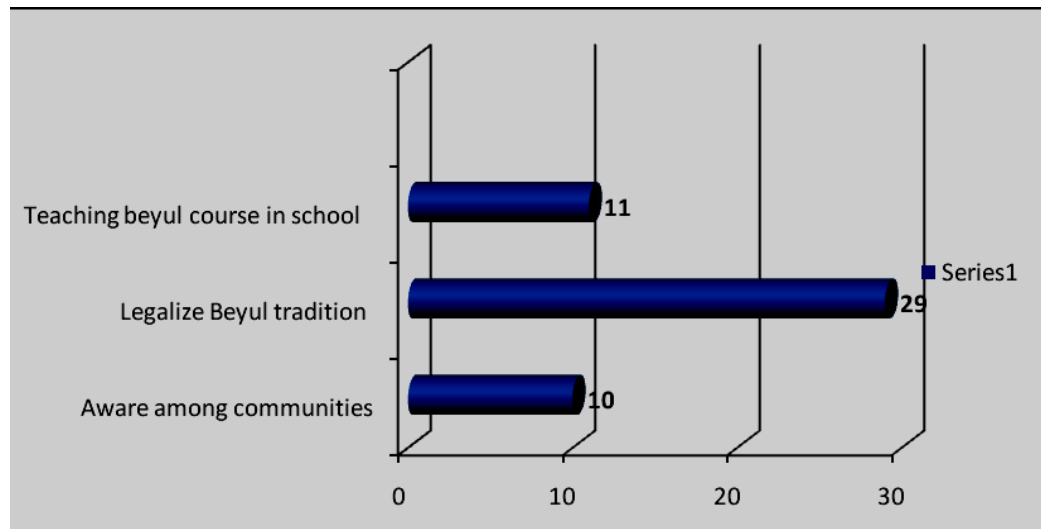


Major institutions that may have influential role for preservation of Beyul

At the same way all the informants similarly suggested that all these three institution have influential role for preservation of Beyul concept.

10) The most effective steps to conserve Beyul practice

Beyul traditions is one of the most delicate, intangible cultural assets, once it is lost then it will be really hard to revive. Awareness regarding the importance of Beyul could be one of the effective steps for the preservation of Beyul traditions.



The most effective steps to conserve Beyul practice

Most of the people recommended that legalizing the Beyul based governing system for sustaining Beyul traditions. However some of them also suggest teaching Beyul as a curriculum in school and generating awareness among the local communities would be one of the most effective steps for preservation of Beyul.

7.3 SUMMARY OF THE COMMUNITY PERCEPTION ON BEYUL TRADITIONS

- It is impossible to change beliefs, respect and religion of local communities since these are their strengths. So these strengths can be used for long-term resource conservation with the active participation of local communities.
- The conservation in the name of Beyul can impart strong influence upon the local communities rather than science based conservation strategy.
- There is a strong influence of sacred sites in tourism which improves livelihood through promotion of cultural tourism.
- Beyul enhances the spiritual development among the local people that will promote basic code of conduct, moral education contributing for ideal society.
- Enforcement of government regulation also create dilemma among the local communities for implementation of Beyul traditions. The level of knowledge on Beyul is considerably low in younger generation.

- Taping indigenous knowledge based practices have good opportunity to make customary laws into effective regulation.
- Beyul concept is very effective way to mobilize the local communities into the main stream of conservation.
- Modernization drives with mass tourism may have greater threat for the loss of Beyul concept. Improper management of tourism could have negative impact on Beyul traditions.
- Most of the people perceived that Beyul was declared for the protection of Buddhism and bringing happiness to the people.
- Majority of respondent opined that including Snow Leopard all wild life are symbol of protector for human beings and gods.
- Majority of the local expressed that Beyul principal and traditions are partially implemented in the Kyimalung area.
- Most of the communities opined that government regulation have negative effects on Beyul traditions and practices.
- Most of the people recommend legalizing the Beyul based governing system for sustaining Beyul traditions.
- Teaching Beyul as a curriculum in school and generate awareness among the local communities also supports for conservation of Beyul practices.

CHAPTER-8

SUMMARY, CONCLUSION, RECOMMENDATION

8.1 SUMMARY

Beyuls are declared as sacred and secret land and restricted the area for over exploitation of natural resources, hunting wildlife and preserving the pristine nature with flora and fauna. The concept of Beyul can be immensely use for resource conservation of that area. Respecting all wild life as protective deities locally called as Jibta having a strong sense of compassion over wild life without disturbing their habitat and movement. In fact, it is good weapons to fight against the destruction of environment and natural resources. The feelings of Beyul also generates strong sense of spiritual development that is enormously needed for the modern people and harness that area as meditation centre and spiritual development region for the disturbing mind of the global communities. Feeling the sense of conservation for protecting natural object will definitely contribute long term conservation of environment and easily motivated the local communities for resource conservation. Once the local people become naturally conservationist then it will completely restrict the outsiders for hunting wildlife and cutting trees.

Chum and Nubri valley of Kyimalung region was meditation centre for renowned Buddhist monk Milarepa as one can see Milarepa caves near Pyuren phuk in Chekampar. The Snow leopard is regarded as protector deities in Tibetan dialect it is called as Jibta. One should not do any disturb on its habitat and any trouble for its movement, feeding. We should not pollute its territories and keep it natural and free habitat for snow leopard. If its habitat is remained undisturbed and sacred then the snow leopard will not even kill the livestock.

The worship being made before entering into the high pasture and forest of Beyul region will symbolize the respect to the Jibta the protective deities that will permits comfortable movement and able to accomplish intended task.

Beyul Kyimalung was declared by venerable Rinchen ngitup Gyalchen the reincarnation of Guru Rimpoche while the Rimpoche was on meditation.

24 different holy and religious objects preferably called as Neh have been hidden inside the Beyul region of the world. Beyul will never have to face trouble of war, calamities and sufferings when adverse situation prevails over the rest of world.

With respect to wild life conservation all the living beings should be conserved for the well beings of human. All the wild life are like as parents as they guard the nature and protect us hence killing and disturbing to the wild life is sin and faces trouble and brings natural calamities, suffering to the human. Creation of Nonviolence zone "Sekya" in Chum valley is influence of Beyul and till date it is reported that there is minimal livestock depredation by wild animals basically Snow leopard.

The Manaslu region was closed before 1960. During that period the local governing system of Beyul based on indigenous knowledge was fully implemented. Since the introduction of Panchayat system and multiparty democratic system the government influences has been increased through the enforcement of rules and regulations that greatly affects the effectiveness of religious based indigenous system. The flows of foreigner and outsiders also attract younger generation to enroll for modern education and ignoring indigenous system. Consequently most of the young people don't know about the Beyul. The law enforcement of government at local level also weaken the implementation of indigenous system as these traditional system was not being legalized and regarded as informal system.

The government and relevant agencies should take high consideration for the implementation of this indigenous system "Beyul" which have profound impact upon the religious communities of Manaslu region. It should be incorporated as legalized system and state should give recognition to this customary law having positive impacts for the resource management and cultural heritage conservation around Kyimalung region. This concept which provided really sense of great love, affections towards nature and keeps great protection of environment and finally maintain harmony between people and nature in such a vulnerable geophysical set up of mountain region.

The conservation in the name of Beyul preservation can induces strong influence upon the local communities rather than science based conservation scheme. Proper tourism management should be introduced in Beyul area by focusing on cultural heritage conservation and eco tourism promotions. Strong code of conduct and

guidelines should be formulated and implemented properly for all tourism stakeholders along with the local communities.

The strength of Beyul should be tapped and harness for the prosperity of local community. More importantly, preservation of Beyul concept is essentially needed for sustaining livelihood of mountain communities that have profound impacts on balancing nature with human needs.

By studying the nature and characteristics of Beyul, it seems to be protected area based on indigenous knowledge and religion declared by religious scholar. Respecting the Beyul and its traditions by the local communities is sustainable way of protecting resources as in National parks and other protected areas. In protected areas like national park the law enforcement is done through the mobilization of security armies and parks staffs deployed in the designated parks hence the state is pouring huge money in the name of conservation whereas Beyul is regulated by self motivation, respect and protected the resources by communities itself without expenses of huge capital and human resources.

8.2 CONCLUSION

Detail information's were gathered through the literature review, field observation, interaction with the community and using different tools and techniques and the local perception were collected regarding Beyul traditions. With the intensive study and careful analysis following major conclusions were drawn, which are as follow.

a. Spiritual life is main feature of Beyul which is origin of happiness by keeping harmony among people, nature and culture.

Buddhism based rituals and traditions enhance spiritual development among the communities of Beyul. The declaration of nonviolence and high spiritual development among the local communities shows their deeper impression towards indigenous traditions based on religion. People of Beyul area showing greater respect to Beyul based governing system and living with simple spiritual life. The simple way of living dedicating for spiritual development is main feature of Beyul dwellers and that keep harmonic relation among people, nature and culture. People of Beyul Kyimalung worship the animals basically wild life shows the sense of animism. Animism means the belief that a supernatural force animates and organizes the universe or the belief

that thing in nature. This belief and affections towards nature as a zoolatry (worshipping of animals) and totem (considering plants and animals sacred) have strongly contributed for protection of forest and wild life resources in Kyimalung region. Beyul enhances the spiritual development among the local people that will promote basic code of conduct, moral education contributing for ideal society.

b. The concept of Beyul being less known to the younger generation

From the entire field observation the basic knowledge of Beyul is less known to the young generation of the local communities and most of the outsiders are not aware about the declaration of Beyul. The documentation of Beyul is very limited in Sampota script of Buddhism philosophy. There is not seen deep study over the Beyul with the sociological perspective. It was highlighted in some article with a view to promote for tourism in the name of Shangri-La or attracting as tourism destinations. The mode of transmission on Beyul concept could be only through religious group as per requested by the local communities or interested people from other area.

c. Symbolic representation of living and nonliving objects

All natural objects including the living beings have symbolic representation of gods and protective deities. For example one of the highly respected monk of Buddhist Milarepa meditated around the several places of Beyul hence the. "Snow, rock and clay mountains are regarded as Mila's hermitages, Snow and glacial rivers are Mila's drinking water, Deer, gazelle and blue sheep are Mila's livestock, Lynx, wild dog and wolf are Mila's guards, Langur, monkey and brown bear are Mila's playmates, Thrushes, snow cock and griffon are Mila's garden birds." All these symbolic representation made deeper respect towards these things and restrict the destruction of these resources. There is also an old story of Milarepa, Tibet's poet-saint, who was stranded for six months in the Great Cave of Conquering Demons. When his followers went to find him, they found he had been transformed into a snow leopard. All these symbolic representation and religious value of wild life are the main reason for respecting, conserving wild animals by the local communities of Beyul region.

d. Doctrine of Rebirth and compassion to every living creature

Buddhism cultivates sense of sympathy and compassion to all living beings. Buddha taught the concepts of interdependence, cause and effect, karma, and dharma. Human

beings could be rebirth as tiny creatures like ants or could be giant animal like elephants. It is believed that human being could be reincarnated in any form of living creature either wild life, insect or again as human that depends on their performance, deeds during their previous life. So feeling of rebirth and compassion to all creatures brings more spiritual living that keeps harmony among the nature and culture and people.

e. The beliefs and practice of Beyul have deeper implication on sustainable resource management

The practice of Beyul traditions has positive implication over the resource management. The forceful regulation and restriction over the use of natural resources is not ultimate solution for resource conservation for long term. The message from the Beyul traditions and awareness will generates self motivation of the local communities for the protection of natural resources and wild life protection on a sustainable basis. The Beyul concept and principle could be very strong message and motivating factors to main streaming all the people into the conservation of natural and cultural resources.

f. Buddhism & Beyul is based on non violence towards all living organism

Buddhism expresses a gentle non-violent attitude towards both vegetable and animal kingdom. It is said that one should not even break the branch of a tree that has given one shelter. Plants are so helpful to us in providing us with all necessities of life that we are expected not to adopt a heartless attitude towards them. The more strict monastic rules prevent the monks from injuring plant life. Buddhism is a religion with deep connections to the Earth and environmental protection. The Lord Buddha was born in the Lumbini Garden, carried out religious practices in the forest, attained enlightenment under the Bodhi tree and gave the first teaching at Deer Park. The monasteries where Buddha offered his teachings were all gardens or forests, such as the Amravana Garden, Bamboo Grove and Jeta Grove. Lord Buddha passed on to Nirvana between two Sal trees near Kusinagara. Many events and stories in Buddhism embrace an environmental component

8.3 RECOMMENDATION

Based on the overall findings and observation following recommendations were drawn up in order to meet the set objectives.

- The conservation in the name of Beyul can induce strong influence upon the local communities rather than science based conservation scheme.
- Focus should be given on management and promotions of cultural tourism linking Beyul concept will generate unique value in tourism. However careful steps should be taken to preserve it and should not spoil in the name of tourism benefits.
- Taping indigenous knowledge based practices have good opportunity to make customary laws into effective regulation.
- Beyul concept is very effective way to mobilize the local communities into the main stream of conservation.
- The Beyul system should be legalized or major component of the Beyul should be incorporated in the planning, policy formulation and management plan of the state for sustaining Beyul traditions and resource conservation.
- Teaching Beyul as a mandatory curriculum in the school of Beyul region will have greater implication for preservation of the Beyul
- The concerned institution like government line agencies and NTNC-MCAP should organize regular awareness program to raise awareness on Beyul among the local communities.
- The NTNC-MCAP, VDC, CAMC and other governmental organization should join together for the effective implementation of Beyul traditions and integrated efforts should be made with top priority for integration of Beyul governing system in all steps of planning, policy formulation and master plan development in conservation and development programs.
- All the relevant organization should give high priority for awareness generation and teaching the importance of Beyul and its concept to the students, general people regularly.

- The policy makers and all the likeminded agencies should also mobilize all the people for generating awareness on Beyul.
- More focus should be given on workshop, tour, exposure visit to the other Beyul area of Nepal and interaction program on Beyul may have greater impacts on preservation of Beyul traditions.
- The concerned institution should focus for more study and documentation of Beyul that will be greater promotions of the Beyul and contribute for preservation of the Beyul.
- In the MCA region some of the monastic chief have profound knowledge on Beyul and should be mobilized for sharing information, experience and knowledge to other religious team and local people including the local key person.
- The code of conduct based on Beyul governing system should be documented and well published to aware all the people entering into the Beyul region.

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ANNEXES

1. QUESTIONNAIRES ON BEYUL

Awareness regarding the Beyul

1. Do you know about Beyul?
 - a. Don't know
 - b. Know
 - c. Heard about Beyul
2. What are the reasons for declaration of Beyul?
 - a. Don't know
 - b. Protection of Buddhism
 - c. Bringing happiness to human
 - d. Spiritual development

Linkage of Beyul with the conservation of environment

3. Is Beyul practices supports for the conservation of environment?
 - a. Yes
 - b. No

If yes
4. How it can supports for the conservation of environment?
 - a. Restrict hunting wild life
 - b. All natural resources are viewed as an assets for Beyul
 - c. Kept area clean and sacred
 - d. All

Connection between Beyul and wild life conservation

5. How the Beyul views upon the conservation of wild life?
 - a. Symbol of god
 - b. Protectors for living beings
 - c. Safeguarding nature
 - d. All
6. What are the symbolic representation of snow leopard in terms of Buddhism and Beyul?
 - a. Protector of god's
 - b. Protector of nature
 - c. Forest guard
 - d. All the wild life are protector for human and gods

Beyul Kyimalung

7. What is the meaning of Beyul Kyimalung?
 - a. Source of happiness
 - b. Source of good karma
 - c. Source for wellbeing
 - d. All

8. Is the Beyul principles and concept is really implemented in Kyimalung areas?
a. Yes b. No c. Don't know

If yes to what extend it is applicable in Beyul region?

- a. Completely
b. Partially
c. Don't know

Implementation of regulation based on Beyul practices and government rule

9. Is a government regulation affected the Beyul traditions and practices?
a. Yes
b. No
c. Don't know

If yes

- a. Diminished effectiveness of Beyul rule
b. Only few impacts
c. Contradictory situation created

10. Which group may have influential role for preservation of Beyul concept?
a. NGO
b. Indigenous institutions like monastery
c. MCA
d. Government
e. All

Sustaining Beyul practices

11. How we can conserve Beyul practice?
a. Awareness generation among communities
b. Incorporate Beyul principal into the mainstream of government regulation
c. Teaching Beyul course in school
d. All

2. SOME PICTURES OF BEYUL KYIMALUNG



FIGURE 1 RACHEN MONASTERY



FIGURE 2 BIRENDRA TAL



FIGURE 3 FARMING AT SAMA



FIGURE 4 MT. MANASLU

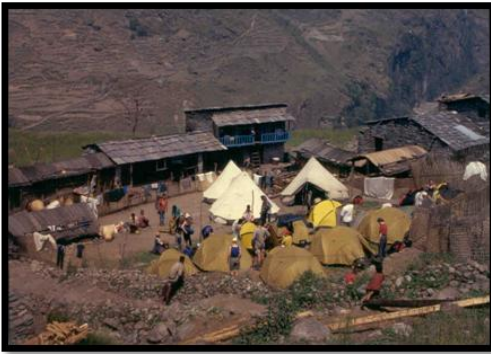


FIGURE 5 TOURIST CAMP SITES



FIGURE 6 LIVELIHOODS